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The Living Church

VOL. XXX. MILWAUKEE, WIS.—APRIL 9, 1904. No. 23

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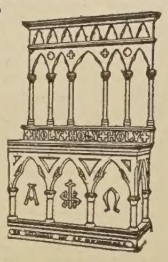

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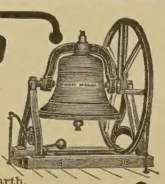

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Editorials and Comments.

The Living Church

With which are united "The American Churchman," and "Catholic Champion."

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AD CLERUM.

"Et nunc ad vos mandatum hoc, O sacerdotes."—*Mal. ii.*

"Incipit Malachias prophetiam et correctionem suam a correctione sacerdotum; quia reformatio reipublicae et laicorum, pendet a reformatione cleri et sacerdotum: qualis enim est sacerdos, talis est et populus."—*Corn. a Lap. in loco.*

"Hanc Dei increpationem audiant, sibique a Spiritu sancto dictatem putent sacerdotes novae legis, a quibus uti majorem sanctitatem jure requirit Deus, ita gravius eos puniet, si in officio suo sint incurii aut scandolosi."—*Idem.*

"Nos qui sacerdotes vocamur supra ea mala quae propria habemus, alienas quoque mortes addimus: quia tot occidimus, quot ad mortem ire quotidie tepide et tacentes videmus."—*S. Greg., hom. xi. in Ezek.*

"Sacerdotes pro populorum iniquitate damnantur, si eos aut ignorantes non erudiunt, aut peccantes non arguunt. Sicut enim peccatorem convenit argui, ita justum non exulcerari."—*C. Isido., L. iii. de sum. bono.*

"Tres sunt pastoris voces, scilicet suavis, dulcis, alta. Suavis ad infirmum, ad morientem dulcis, ad surdum pertinet alta."—*Hugo de S. Vic., L. ii. de Claustro animae.*

ON THE Sundays in Eastertide the Church assumes that we are walking in newness of life, as members of a *redeemed, regenerated,* and *risen* race. She, by the Spirit, *bears witness* to us that our lives, here, and hereafter, are to be "a continuation of the Easter festival"; that we are baptized into Christ's death "that we may evermore live with Him in the joy of His Resurrection."

Redemption. In the Collect we practise the first notes of the heavenly anthem, "Thou wast slain, and hast redeemed us to God by Thy Blood." So, again, in the Epistle: "This is He that came by water and blood, even Jesus Christ."

And in the Gospel is the showing of His wounds and the assurance that His forgiveness is still to be had in His Church, at the hands of His priests.

Regeneration. Easter has ever been the chief season for Baptism. At the font souls are born again and enter on the Feast from which all "leaven of malice and wickedness" must be "put away." The Epistle opens with the shout of the regenerate in the triumphant kingdom. "Whatsoever is *born of God* overcometh the world." For faith receives the "eternal life" of Him who came "by water and blood." The Gospel shows us Jesus in the midst of His infant Church.

Resurrection. Christ rose again "for our justification." We are born from His grave as from a womb, that we may dwell in His *Peace* and receive the gifts of the Spirit.

Are we living the risen life? †

RESOLVE to be a better imitator of the patience of God. In your dealings with others, be more gentle; hope all things; try all ways to win them; never give them up; never say, "There is no hope." Check the impatient spirit, which nowhere so grows apace and thrives as in our own home, or in the place where our daily occupation lies. If I meditate on the patience of God with sinners, I am compelled for very shame to try and reflect in my daily life this perfection of the Almighty.—*T. B. Dover.*

THE MODERN SERMON.

A CONGRESSMAN recently made the following remark: "Sermons nowadays don't seem to have any point; they seem as if they might run on indefinitely without reaching any conclusion. When we go on the stump, our campaign instructions read: 'Whatever else you say, wind up with telling the people to vote on Tuesday for so and so.'"

The question was put to one of the most careful and authoritative writers of to-day, a man whose books are respected the world over, being himself a devout Churchman: "Why is it that men are losing their interest in sermons, as is evidently the fact?" After deliberation for some weeks, his reply, in writing, was to the effect that the clergy give us the impression that they are losing their belief in the validity of many of the ancient doctrines taught by the Church. Unless they have a living faith in their positions, their preaching will reflect the doubt to the pews, and men are not to be held fast by half truths in days when scientific certainties and progressive knowledge make their demands in no doubtful fashion."

One of our distinguished clergymen, in a sermon not long ago, after recounting the modifying influence of comparative history upon the claims of dogma, and the bearing of literary analysis upon the value of many ancient writings, admitted that the effect upon the minds of many serious and conscientious students was to throw them into confusion regarding the authority of certain conclusions of theologians, as to the real meaning and intention of the life of Christ. During the epoch of transition which he described as accompanying these conditions of thought, he summed up the attitude of the Church, as "drifting"—"drifting"—"drifting."

One of the most painful problems of the Church in these days is connected with the tenor of the sermons preached. Admitting at once the high grade of eloquence, the skilful literary composition, and the general artistic accomplishments of a great army of preachers, the fact remains that there has come over the pulpit a profound modification in the last fifty years. There are, indeed, plenty of exceptions to the tendency here noted, but many men have wondered why the sermon should so far be changed in its essential character as to call for such comments as those quoted above. In order to bring out the main point prominently, it may be said that in some pulpits the great doctrines of the Church are rarely preached upon. They may be alluded to, and even implied as a background, but definitely preached, as they were a half century ago, they are not. Thus, months if not years go by, when the Atonement and Justification by Faith are not specifically expounded, the nature of the Church as a divine institution, the orders of the ministry, the sacraments as means of grace, heaven and hell, judgment and punishment, are not zealously enforced. These topics have properly for centuries made the iron of the blood of the Christian Church, and to omit them, or even to diminish their importance, is sure to produce an attack of anœmia. The preachers will probably deny that there is any reason why these subjects should be neglected, but the other fact remains that the old-fashioned churches where this regimen still maintains are "withering away," while certain other churches which have adopted modern methods are flourishing. It is true that the interests and needs of men vary from one generation to another, and that in the process of Christianizing and civilizing the peoples, one line of thought at a time is vital. The emphasis changes, and that, too, apparently, by divine purpose. This, however, calls for no serious consideration, provided the fundamental truths are emphatically taught, even though it be one at a time. The significance of these doctrines of the Church are realized only as they are perceived to be steps to those greater realities, namely, the existence of an universal, conscious God, the immortality of the human soul, and the redemption and forgiveness of sins by Jesus Christ. The ground for apprehension lies in this, that with the failure to maintain the first group of principles, the relinquishment of the second group is sure to follow at no great interval of time. The weakening of the purpose of the sermon as now preached, involves the loosening of the adherence of the people unto God and the spiritual life in general. The difference between Christianity and Paganism consists in these doctrines, and without them the world will return to a type of cultured Paganism.

The modern Church has been trending away from the solid, doctrinal sermon of the past, to the merely attractive and picturesque discourse or address. All possible topics are brought forth, metaphorical and allegorical treatments of some biblical scene, concrete and illustrative recitals of some ethical relation, bright and striking novelties of discussion, startling facts and literary gems of poetry and prose, all are freely used by the pulpit orator. The attention of the congregation is fastened upon the expertness with which old and new thoughts are handled, and the sermon is good or bad in proportion to the amount of sensation and excitement which it contains. Analyzed a little more closely, the philosophy of this type of sermon is distinctly optimistic, the good side of human nature is emphasized, and a man's salvation consists in the cultivation of such impulses and actions as a gentleman would consider appropriate to refined manners and thoughts. The theology is Pelagian in its essence, because the human will is free to work out its own destiny, and the soul finds a genial environment for its happiness in the world as it is, with aids to its development in the rapidly advancing products of high civilization. The sociology is humanitarian, since the community finds in the application of the laws of justice and love a sufficient field for the exercise of its highest instincts and powers.

What one misses in the modern sermon is the distinctly religious note. The Christian religion is different from Optimism, from Pelagianism, and from Humanitarianism, in two particulars. The first is in its dependence upon the supernatural power of the divine will of God, and the second is in its doctrine of sin as the source of the separation between God's will and man's will. If the fact of sin and the guilt of sin are not preached in every sermon, if the necessity for a man to find the grace of God by prayer and fasting is not urged in every discourse, then the sermon may be ethical or instructive, but it is not religious. The point of a sermon is grace and sin, and without them it is weak and ineffective to gain the respect of the hearers.

When Emerson left the Christian Church, he put these two doctrines out of his thought, and they do not appear in his essays. He treated the problems of life after leaving out the element of sin; and this is why people mistrust his wisdom, though they admire his genius; he would not tell a man to rise from his knees, nor would he counsel him to pray. So with George Eliot, and with many other people of influence. Science has not as yet analyzed the category of sin and grace, but science is at present busy with physical and biological matters, and has not begun her inquiries in religious and spiritual relations. Yet, Kant's great philosophy ends in a complete confession of the holy and supreme will of God, and of the immortality and destiny of the human soul. Science will finally confirm all these spiritual and eternal realities. The clergy have taken counsel of their fears, founded upon an incomplete scientific research into the facts that are in the future to be used as the premises for the secure building of the Temple of Thought. Optimism is a shallow philosophy, as everyone should know; Pelagianism is always to be regarded as a heresy; and Humanitarianism is an attempt to solve the problem of life by leaving out of it an essential factor, namely, the existence of human sin and the function of divine grace. It is the duty of the Church to resist these insidious encroachments upon its power through popular literature and plausible theory. The foundations have not been disturbed, but we now see more clearly than ever before what they really are in the mind of God. If the universe is a conscious will everywhere, and not a mass of inert matter, then men have in this circumstance the reminder and the argument ever before them, that the works and the labors of this life are only the operations of the womb of mortality, whose birth is into an immortal day of spirituality and entire freedom.

The clergy should steadily stand upon the ancient foundations of the Church, and should preach as if they were certain of their ground. For there is no evidence that any new philosophy or science will disturb the essential principles of the Gospel of Jesus Christ, when it is interpreted as He understood it Himself.

A.

"SACERDOTALISM," is supposed to be the assumption on the part of the clergy of the Church, of supernatural powers and authority which do not belong to them by virtue of their ministerial commission; and it has generally been supposed that in promoting sacerdotalism, the clergy were the chief offenders, hoodwinking the laity by the wiles of priestcraft.

However, it has lately been discovered that a widespread movement has been secretly propagated among, and by, the laity, the object of which is to endow the clergy with most extraordinary sacerdotal powers, far beyond anything which the clergy ever claimed for themselves; and so, while we have

no desire to create a panic in the Church by the premature exposure of the plot, and the unmasking of these "Jesuits in disguise," still it is high time someone entered a public protest against the spread of this type of sacerdotalism among the laity.

Let us bravely face the actual facts of the case.

For example, if a layman is ill, does he send word to the priest? Oh, no! He assumes that by some process of sacerdotal clairvoyance the priest will immediately divine the fact, without being told of it; and if the priest does not immediately call, then when he does present himself, he is greeted with the words: "I thought you had forgotten me. Don't you care whether your parishioners are sick or not?"

Again: When a layman is troubled about his spiritual condition, does he go to his priest as he would to his physician, and confess his doubts and sins, and ask for counsel and advice? Oh, no! He goes to church, expecting that by this same process of sacerdotal clairvoyance, the priest will know exactly what is the matter with him, and deal with his individual case in his sermon; and if the sermon does not happen to fit his case, then he votes the sermon stupid, and the priest a bore.

Again: Is the layman careful to instruct his son at home in doctrinal and devotional matters, and set him a laudable example? Certainly not. The boy is allowed to run at large six days in the week, and to pick up what information he can in the public school and on the street; and then on Sunday, the parents remain at home and read the Sunday newspaper; and the boy is sent to Sunday School, on the assumption that in twenty minutes, by some process of sacerdotal, hypnotic jugglery, the priest will be able to counteract the bad home example, offset the neglect of the week, and revolutionize the boy's character.

Again: Does the layman sit in a front pew, respond and sing heartily, and take pains cordially to welcome any stray sheep who may wander in? Oh, no! The layman sits as far back as possible, whispers the responses, and refuses to sing; and then he wonders why the priest finds twenty empty pews a non-conductor of personal magnetism, and fails to put any life or spirit into the service itself, or into the dumb group in the back seats.

Again: Does the layman allow the parish priest plenty of time for study and reading? Well, hardly. The priest is expected to be in twenty different places at once in his parish, and personally to supervise every detail, from a parish tea to settling the last family row between the Joneses and Mugginses; and yet he must prepare 200 sermons a year for the same congregation, and each sermon must be bright, fresh, scholarly, and entertaining, or else the priest cannot hope to "draw," and relieve the vestry from their chronic state of financial embarrassment.

These are only a few of the many illustrations which might be given of the insidious methods used by the extreme sacerdotal party in the Church among laymen, for the purpose of endowing the clergy with most extraordinary sacerdotal powers, which they never claimed to possess. What, pray, is going to be the *terminus ad quem* of this portentous movement? Whither are we drifting? Is this movement to go on, unchecked, until the Church is disrupted by this self-willed party of laymen?

Won't somebody please write a good, evangelical tract, which can be immediately and widely distributed, disproving this type of sacerdotalism; and showing that the clergy of the Church are just ordinary men, possessing neither sacerdotal omniscience, omnipresence, nor omnipotence? Then, let there be an appendix to this tract (not an inflammatory appendix) setting forth the boasted "priesthood of the laity," and informing them that if they would occasionally get up and hustle for themselves, it would not be so necessary to look to the clergy for sacerdotal miracles of wisdom, energy, and success.

IF ONE should have a pessimistic temperament with respect to matters political, it is easy to find material with which to defend it. A representative of a corporation testified in Chicago, according to the *Tribune*, that he "had bribed more than a hundred jurors," and that he only recalled three instances in which men corruptly approached had "refused to go into the scheme." We doubt whether such a revelation of wholesale wrong-dealing was ever made before, but it caused little comment. In Milwaukee indictments have been issuing all the winter against various aldermen, officials, and others, and very little shame is apparent as the result of it. Indeed the Mayor, a candidate for reëlection, took occasion publicly to charge the grand jury with returning the indictments purely as a matter of politics, and two indicted aldermen, the only indicted officials who expressed a desire to stand for reëlection, one a Republican and one a Democrat, were promptly renominated at their respective caucuses, though neither of them had shown the slightest anxiety to clear himself of the accusations against him. Whether they will also be reëlected will be known before these words are in the hands of the reader. Twenty-six saloonkeepers are running for alderman or supervisor at the present election. St. Louis, Minneapolis, Grand Rapids, Philadelphia, have all added their names to the volume of municipal degradation. The Governor of Missouri was censured last week by a St. Louis grand jury, eleven out of twelve members being of his own political party, for "allowing the St. Louis police department to be used as a political machine." Frauds in the national government need not be rehearsed. Do the American people care? Is it possible to raise our cities, in particular, out of the filth into which they have sunk? Or is Democracy a failure in our cities?

The answer, and the reassurance for Americans who love their country, is that every other moral issue which American people have successfully met, passed first through the same stages. Religious toleration was practically unknown for a century after the landing of the Pilgrim fathers, but it was a plank in the federal Constitution in 1789. The slave trade was a normal branch of American commerce, and slavery was common in New England, until after the third quarter of the eighteenth century, but the former was abolished and the latter became extinct a generation later. Slavery hung on in the South, where it continued to be profitable, for nearly a century after the Declaration of Independence had been signed, but the public conscience finally wiped it out. Public office did not appear to be a public trust until nearly a quarter century more had elapsed. All these issues passed first through the stage of apathy and public toleration of a low standard, but the American conscience finally raised them to a higher plane. Why should we doubt that municipal corruption, at least on a large scale, will finally be wiped out?

But our Christianity is itself in the balance so long as we tolerate these public crimes.

It is the duty of Christian men to make of themselves Christian citizens, and not to rest satisfied until they have vanquished this enemy to the American State, which to-day is enthroned in most, if not all, of our larger cities.

BY AN unfortunate error in printing The Living Church of March 26th, a line or more was omitted from the paper by George E. Brown, M.D., entitled "The Church and the Times." The paragraph beginning on the seventh line from the bottom of the first column of page 730 should read correctly as follows, the words italicized being those which were omitted from the article as printed:

"This modern cult teaches that the body itself is a mere phantasm of 'mortal mind,' and that spirit, or '*Divine Mind,' is the only reality. How far removed is such a conception from* the universal and characteristic belief of the Protestant religious bodies, more particularly those of Puritan antecedents?"

AS THE secular press is printing an item to the effect that "John Oliver, formerly curate of St. Mark's Episcopal Church, Philadelphia," has been received into the Roman communion in the city of Rome, Italy, it seems right to note that this party, formerly a priest of the Church, was deposed from the ministry by the Bishop of Albany on June 3, 1903, for causes altogether apart from theology. It was a very sad case indeed.

ANSWERS TO CORRESPONDENTS.

Laic.—*The Lamp* is published at Graymoor, N. Y.; *The Angelus* at Masonic Temple, Chicago. We think the (English) Order of Corporate Reunion is no longer in existence.

The Bible ideal of a Christian hero is not that of a man waving a banner and shouting victory, but that of a man with a face full of pain, and yet of patience and hope—a man who is pressing his foot down firmly on the head of a venomous serpent that is stinging with the malice of despair the heel that crushes it. What a picture for our admonition and our encouragement! We must suffer, but, if faithful to our Leader, we shall surely triumph. And He Himself said: "It is better for thee to enter into life maimed, rather than having two hands or two feet to be cast into everlasting fire."—*Selected.*

S. P. G. WORK AMONG YOUNG PEOPLE.

A very successful feature of Home Work in England.

THE EDUCATION ACT CANNOT SURVIVE.

Various English Happenings.

London, March 22, 1904.

TWO years ago, there took place for the first time a meeting under the auspices of the S. P. G. for "young people of higher education"; and on the afternoon of last Saturday week a similar one was held at the Church House, Westminster, under the presidency of the Archbishop of Canterbury. In addition to the meeting in the Great Hall, an overflow meeting, presided over by Bishop Montgomery, was held in the Hoare Memorial Hall, which was also filled. The Archbishop, who addressed his audience as "Friends and Children, old and young," said that the sort of meeting they were holding really marked a new start in Church life, and ought to mean a great deal for their country now and in the future.

He believed that all present—those still at school and those beginning life—cared about history of long ago, history of great lives in past ages; and about books by such authors as Sir Walter Scott, the Rev. Charles Kingsley, and Miss Charlotte Yonge: "If they were asked what was the time in which they would like to have lived, they would reply that they would like to have lived in the days about which *Ivanhoe* and *The Talisman* or Miss Yonge's *Little Duke* were written, or in the Crusading days, or in the times of Queen Elizabeth"; but if he were asked to chose when he would live, he would say, "Now—in the thoughtful life of a new century." If they wanted to find heroes they had no need to look back hundreds of years. The last 100 years had produced heroes and martyrs as real as those of the first centuries, and to be sure of that they had but to read "the records of the lives of such men as Gordon, Livingstone, and Bishop Patterson." If they felt it wrong not to know of what the early martyrs did, surely it was much more wrong, he thought, not to know of the martyrs of their own day. Those who were present there were bound to spread the message of the Gospel as a trust from God, and they should each one resolve not to be ignorant. God was saying to all of them, especially to those who had years lying ahead, "My child, I trust you to take your part in that larger life in the Church of Christ that is made plain to you, but which was not made plain to your forefathers"; and if they asked, "How are we to do this?" he would say that such a society as that which had organized that meeting "would take care to tell them, and to show them how to discharge that great trust for Him."

Speeches then followed by the Rev. H. Kenney of Burma, and by the Bishop of Stepney, who, as well as the Archbishop also spoke at the overflow meeting.

The *Times* newspaper, in its obituary article on the late Archbishop of Rupert's Land, referred as follows to the elevation of Dr. Machray to the Primacy of All Canada:

"Dr. Benson wrote in his diary, 'Lightly done!' and considered the Canadian Church 'not a very courteous body' for sending him information of the step taken 'on a half sheet of foreign note paper'; indeed, two years later Benson was still writing to the Primate of All Canada as 'My dear Bishop of Rupert's Land.' He thought the action of the Canadian Synod might be taken to mean 'a severing of the links which still bind the Church in Canada to the Church at home.' In this, time has so far shown that Benson was taking a gloomy view."

The Deceased Wife's Sister Bill of 1904 is, though the present session of Parliament has hardly much more than begun, already practically defunct. Sir Brampton Gurdon (the M.P. who introduced this now somewhat hoary but still hardy annual three years ago) tells a newspaper correspondent that there is not the slightest prospect of this year's Bill—which is fifth on the order paper in the House of Commons to-day—being reached. That means, therefore, that this abominable question cannot even be raised in that House this session.

It looks now very much as if the educational war in Wales is not going to come to an end until either one side or the other has been fairly beaten over the issue raised by the provision under the new "Education" Act for the maintenance of the education given in what are called non-provided, or Voluntary schools; the belligerent forces being respectively the Board of Education—representing the Government—and those County Councils in the Principality that have adopted the "no-rate" policy—representing the most rabid and rampant form of Protestant Dissent. The appointed day for the Act to come into operation in Flintshire and Denbigshire has now been further postponed until June 1st, or such later date as may be fixed by the Board of Education, while also postponed to the same date for the County of Anglesey; and in the House of Commons the other day, Sir William Anson stated, in reply to a Welsh member, that the B. E. proposed to postpone further the appointed day in those Welsh counties that had revolted against the provision made by Parliament for the support of Voluntary schools. The revolting Councils may, indeed, yet surrender to their opponents at Whitehall, but one thing about the present whole educational situation here, both in England and Wales, is pretty certain, and that is—that the so-called "Education" Act of 1902 cannot long survive; for neither from the point of view of Churchmen nor of Protestant Dissenters does it provide a satisfactory solution of the Education Question.

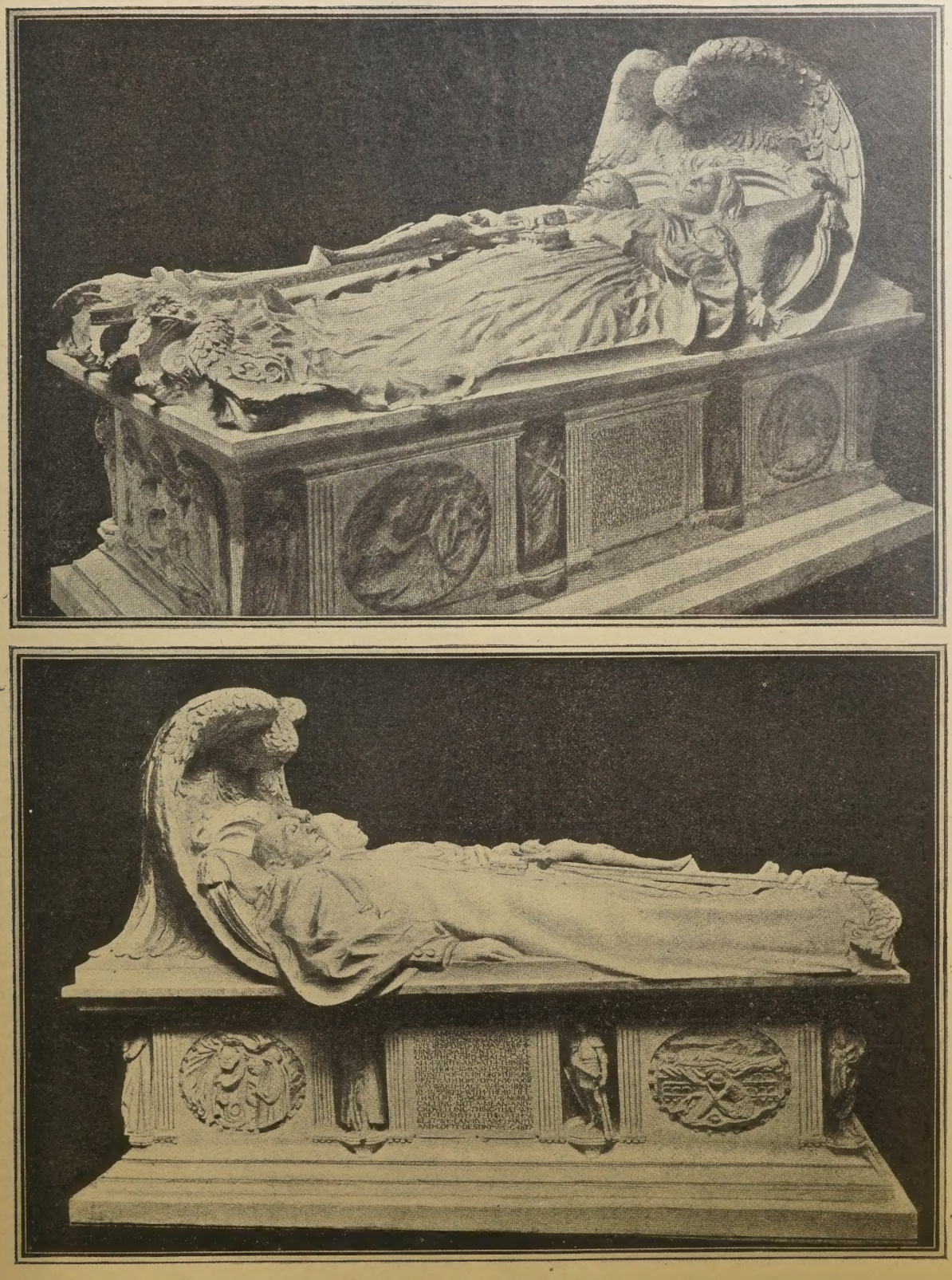
Mr. George White, M.P., having said, at a "Passive Resistance" meeting held in Eastbourne, that they had reason to object to the teaching in thousands of schools where Protestant Dissenting children could not go anywhere else, proceeded to clinch this assertion by quoting as follows from a sermon the Bishop of Salisbury once preached at a certain village church in his Diocese: "It is not the Bible in the true sense of the word, but it is the interpretation put upon the Bible by the Church which is the true Bible." He called that rank Romanism. The attention of the Bishop of Salisbury being called by a correspondent to an enclosed report of Mr. White's speech, his Lordship's reply was mainly as follows:

"What I said was to this effect, and was a sort of truism: 'Not the mere letter of the Bible, but the true sense of the Bible as interpreted by the Church is the Bible.' For example, 'Thou shalt not suffer a witch to live' is the letter of the Bible, and without the Church we should, if mere Bible Christians, be putting witches to death to-day. The teaching of the Church in the Seventh Article about the Old Testament illustrates what I mean. So does Hooker's *Ecclesiastical Polity* in its earlier parts, at great length. It would be a very good thing if you could persuade these people to read Hooker. Many of them still talk as the old Puritans did, though they would be much surprised if they were expected to submit to the Genevan discipline."

Surely London factory girls ought now to realize that they have both a true friend and trusty knight in the Bishop of Stepney; for out of the fulness of his heart he has been saying some nice things about them. A meeting in connection with St. Winifred's Club for Factory Girls at St. Peter's, Saffron Hill, Hatton Garden, E. C., has been recently held at St. Peter's Schools, when the Bishop of Stepney presided. The Bishop, in the course of his remarks, said he would spare many sounds from Central and East London rather than the noise and loud laughter of the factory girl when factory hours were over. Mrs. Grundy would describe many of these girls as savages, but she did not know that beneath their rough exterior and coarse manners, there was a real good-heartedness; "and what they had to do was to lay hold of those good qualities and give them a chance to develop."

The Queen, accompanied by her daughter, Princess Victoria, was a member of the congregation at St. Anne's, Soho, W. C., on Friday week, when Bach's Passion music was, as usual at that church on Friday evenings in Lent, sung in place of the anthem. Her Majesty and the Princess are reported to have followed both the music and the service (a shortened form of Evensong) with the deepest attention, and has since sent a most gracious letter to the rector (the Rev. J. H. Cardwell) thanking all concerned in the arrangements and in the service, and adding that she had never heard the music so well given both as regards the vocal and instrumental parts.

The recently published yearly report of the Association for the Promotion of the Unity of Christendom—founded in 1857 by Latins, Greeks, and Anglicans, and of which Mr. Athelstan Riley is now Master and President—states that in the past year there have been many signs of the desire for reunion among the Churches. Attention is drawn, in the first place, to the appeal made by the Greek Patriarchate to the Holy Synod of Russia as to the possibility of approaching to union with Western Christendom. It is with satisfaction that reference is then made to "a little effort on the part of our Greek friends"—the periodical (in English) *The Union of the Churches*, published fortnightly in London, in which the points of agreement between the "Orthodox" and the "Anglicans" and also their points of difference are set forth in Greek and English in parallel columns. "We have suggested," the report here reads, "that the editor should obtain English assistance, with a view to improving the English translations." Turning now to the Latin portion of the Church in the West, reference is first made to two articles on "Our Brotherhood in Christ" in the *Guardian* in November last, "written by a Roman Catholic and



MONUMENT TO MR. AND MRS. GLADSTONE.

[To be placed in Hawarden Church. See The Living Church, April 2.]

full of the spirit of Christian unity and Christian love." Secondly, to the *Friedens Blätter*, a monthly periodical published at Würzburg, and which is concerned with the object of restoring mutual understanding and reunion among Christians. Therein a sympathetic reference has been made to the work of the A. P. U. C., and the subjects for prayer that the Association authorities suggested for the Novena before Pentecost were also given. The *Friedens Blätter* has also contained an enthusiastic review of the Rev. Spencer Jones' book that, strange to say, has received so much notice; for it is so extraordinarily crude a production as hardly to have been worth publishing. The editor, however, adds in a note to the review article: "We know, on the best authority that the above work has encountered . . . . strong opposition even among friends of Reunion." Thirdly, the report draws attention to a monthly magazine hailing from Grenoble, *Le Disciple de Jesus Christ*, the organ of an association for Prayer for Religious Peace. And so from all parts of Europe there appear signs of a strong desire for religious peace. And the A. P. U. C. thinks it is of great moment that this should be felt, "even where official countenance is not as yet given to those who desire to see the healing of the wounds of many years." Under the heading of Rogationtide Intercession, the report reads thus: "As in former years we earnestly entreat all Anglo-Catholic associates to show themselves grateful to God for having put into the hearts of the Bishops assembled from all parts of the world at the Lambeth Conference of 1878 to recommend the observance of Rogation Tuesday, or of any of the seven days after that Tuesday, as a season of prayer for the unity of Christendom, and we beg them to take part this year, either at the Cathedral of the Diocese, or at some other church, in this united intercession."

Canon Body is delivering, this Lent, a course of lectures at All Saints', Margaret Street, W., on "The Christ Life," which are being published in the *Church Times;* and what he said as follows last Tuesday about the great need of the present here in this country seems to have produced a widespread and deep impression:

"The great need of England at the present is a vitalized Church. I think it is impossible for any one to question for a moment that at the present time we are, as it were, in the backwash of a religious movement. It is impossible for any one who has been in close touch with English religious life, not only in London, but throughout its wide extent, for the past twenty or thirty years, not to see that the earnestness, say, of the '70's, has passed away. And, on every hand, we are face to face with (we had better use the term clearly) a rapidly developing Christian apostasy—morally, aye, more than morally, intellectually. And the hearts of men, Christian people, are failing them on every hand; they are despairing of the future of the Church and the future of the nation." The position of despair is, however, he said, an absolutely false one: "God says to us in our dark day, as He said to Israel in the day of her weakness, 'According to the covenant that I covenanted with you, when I brought you out of the land of Egypt, My Spirit remaineth with you—fear ye not!' Pessimism, despair for the future of the Church, is grounded in unbelief."

The 13th centenary of the falling asleep of blessed Gregory the Great—whom the Church of England, by the bye, of all Churches in the West, ought surely to commemorate with a special Mass, instead of, as now, merely treating him in her Calendar as a black letter saint—occurred this year on that great Bishop's day, March 12th; and was celebrated with special solemnity at, among other churches, St. Mark's, St. Marylebone Road, N. W. On St. Gregory's eve, there was Solemn Evensong, the singing being led by the Plainsong and Mediæval Music Society's choir. A sermon was preached by the Head of Oxford House. After the service a lecture on "St. Gregory—Bishop—Musician," was given in the schoolroom of the church by Mr. Francis Burgess, the chair being taken by Mr. Athelstan Riley. On St. Gregory's day, there was a solemn offering of the most Holy Sacrament, when the music was again provided by the Plainsong Society's choir.

Apropos of the proposed Royal Commission on "ecclesiastical disorders," the Prime Minister has stated in the House of Commons, in reply to Mr. Austin Taylor (Liverpool), he hoped in a very short time to state the precise terms of the reference to the Royal Commission on "ecclesiastical disorders." Mr. Taylor then asked, "Will the Right Hon. gentleman consider the advisability of placing on his Commission a strong judicial element, as apart from any elements which may be either clerical or partisan, or both?" Mr. Balfour—"The point by my hon. friend has not escaped me, and the point will be carefully considered from that point of view." Should the Prime Minister, then, decide to compose the Commission without the inclusion of any "partisan" elements, and such *personnel* be approved by his Majesty, that would mean, therefore, at any rate, that the Church Association, of which Mr. Taylor is a main pillar and shining light, would not be represented on the Commission.

A deputation of South London incumbents and laity (14 clergy and two laymen), representing, it is said, Evangelical and Moderate Churchmen, have recently waited upon the South London M.P.s at the House of Commons, to urge upon them the pressing need which exists for the long-delayed Southwark Bishopric Bill to be passed into law. The deputation was assured by the chairman that the members of Parliament for the South London constituencies were in favor of the Bill; and since receiving the deputation they have already made good their word by communicating with the Prime Minister in writing in regard to the matter. Mr. Balfour in reply, writes that he readily realizes the importance of this question to the districts concerned, and that they may be assured he shall not fail to consider most carefully how the Government "can best facilitate the passing of such a measure." J. G. Hall.

THE AFRICAN "ORDER OF ETHIOPIA."

In a recent number of *The Church Chronicle* of South Africa, is published, in connection with the report of the recent Provincial Synod of the Church in that province, a statement of the rise and present condition of the movement of native Christians to the Church. In explaining that movement, the Bishop of Grahamstown stated that it had begun by the secession of native Christians from Wesleyanism, twelve years ago. These had later been joined by an educated native minister, Mr. J. M. Dwane. They had applied to the religious body known as the "African Methodist Episcopal Church" in America, which had sent one of its leading men, named Bishop Turner, to visit them. He had set apart deacons and elders, and ordained Mr. Dwane Vicar Bishop, but his action had not been confirmed in America. Subsequently, through the instruction of the Rev. Julius Gordon, rector of Queenstown, Mr. Dwane had discovered that the orders bestowed by the American body (the A. M. E., as it is popularly called) had not an apostolic foundation, and he, with a large number of his adherents, had applied to the Archbishop of Cape Town for admission to the Catholic Church. In 1890 a Synod of Bishops had been held at Grahamstown, and this request had been complied with. The plan then agreed upon recognized the new members as the Ethiopian Order, with Mr. Dwane for its Provincial. After public reception he was confirmed and admitted to the diaconate. This, it need not be said, was a new venture, with grave responsibilities. But as the late Bishop of St. John's (Dr. Bransby Key), a strong supporter of this movement, had urged, the responsibility of rejecting advances made to the Church was greater than that of accepting the guidance, direction, and control of so important a movement. The Bishop described what had taken place since 1890, the devoted work of the late Father Alfred, of Father Puller, of the Rev. W. M. Cameron (vicar of Ryde), of the Rev. G. C. Fletcher (vicar of All Saints', Clapton), who had undertaken the work of preparing the converts for Confirmation, and of instructing their catechists. They had, since 1890, passed through many difficulties, and had been severely tested by trial and losses. A large body of them were now located near Queenstown, for the purpose of receiving training, so that they might be fitted to assist in the work of the evangelization of the heathen. This was their great aim. They did not seek to draw adherents from other religious bodies, but looked to a future forward movement for the conversion of the heathen in northern parts.

The Rev. J. M. Dwane, who at the invitation of the Bishops was present, traced the course of the movement, since 1875, on the part of the native Christians, which was to be organized by themselves. He had thrown in his lot with it, in 1895. At the request of its members he had gone to America, to ask for assistance and recognition from the African Methodist Episcopal Church. This step had not at first found favor with him, and he had only consented to join in it, being assured that it was not actuated by anti-English feeling. Then had followed the visit to South Africa of the A. M. E. Bishop Turner, and the ordination by him. During a second visit to America, Mr. Dwane had made further examination of the claim to the episcopate advanced by the A. M. E. Church, and, dissatisfied with it, had applied to the Archbishop of Cape Town to be received into the Church. After a long correspondence and sev-

eral conferences, a Synod of Bishops was held at Grahamstown in 1900. A rule was then drawn up for an Order to be formed within the Church, to be named the "Order of Ethiopia," and this had been accepted by his people. Continuing, Mr. Dwane said: "Since that Synod we have tried to act in accordance with the teachings which we have from time to time received from missioners sent to us by the Bishops. On behalf of my people I appeal very earnestly to this Synod to bear with us. Mistakes we shall make, and they will be very many. We are now in your hands. It is in your power to make this Order a success; you can help us by your prayers, sympathies, and advice. We are not going to be a burden to you financially; that we shall try and guard against. Your Grace, our intense desire is to go among the heathen and evangelize. We are willing to go anywhere for Christ. I am thankful that I have had the privilege of attending this Synod and of forming acquaintances with representatives from the different Dioceses, both clerical and lay, because I think that will be a great help to me and my work. May God help me and the people I represent, that we may consecrate all we have to God and His service."

Archdeacon Coakes said that during the last few years there had been a great wave of feeling passing over the native races. They were eager for education and evince a great desire to be entrusted with the management of their own religious affairs. He had at first looked with anxiety upon the Ethiopian movement, especially in regard to its connection with the American body, and had been greatly relieved when they submitted themselves to the Church, and were so wisely and sympathetically received into it.

The Archbishop said the Synod could not have failed to be touched with the simplicity and humility of Mr. Dwane's words. He had left a position which he had at one time believed to be of episcopal rank, and had first become a layman and then a deacon. The Synod of Bishops had desired his presence in order to explain certain matters. They were convinced that he and his followers were doing their best to preserve Church discipline. In no case where one of their agents was working in a constituted parish was he doing so except under the jurisdiction of the parish priest. An arrangement existed whereby no new work should be begun by the Order within ten miles of one already existing, and the same rule was to apply to the ordinary missions of the Church. He desired to impress upon the Order that their great mission lay in the work of converting the heathen. That this was their great duty, to be the handmaid of the Church in the evangelization of the heathen.

IT MAKES A DIFFERENCE.

The popular adage is: "Oh, it makes no difference what a man believes, if he is sincere."

Let us see. A family was poisoned in Montgomery County recently by eating toadstools, which they sincerely believed to be mushrooms. Three of them died. Did it make no difference?

A man indorsed a note for a friend whom he sincerely believed to be an honest man. He was a scoundrel, and left him to pay the debt. Did it make no difference?

A traveler takes the wrong train going north, sincerely believing it is the southern train. Will it make a difference? Will it bring him up at the south all the same?

If a man sincerely believes a certain thing, while the truth about it is entirely different, will this sincere belief make it all right?

The truth is, the popular adage is a lie, and a very transparent one at that. If a man is sincere, he will take pains to know the truth. For where facts are concerned, all the thinking in the world will not change them. A toadstool remains a toadstool, whatever we may think about it.—*The Covenant.*

It has been noticed how frequently, in the Bible, women are mentioned in connection with some national deliverance. So while in the book of Esther "there is no mention of God, no miracle, no prophecy, one might almost say no example or precept of holy living," yet the story is full of interest. It shows a danger threatening the whole of the chosen people, from which they are saved by the faith and obedience of one weak woman. The whole may be taken as a type of the one great Deliverance wrought by the faith, humility, and obedience of another woman. Like the Blessed Virgin in implicit obedience, Esther carried out her uncle's injunction, at the risk of her life. With full knowledge that unless the capricious fancy of the Eastern despot should stretch out the golden sceptre toward her, her life must pay the penalty, she trusted in the might of her own prayers and fasting, in the power of the intercession which her whole people was making for her, and went in, "unasked for," to the King. Truly she built herself an everlasting name; for the feast of Purim commemorated her heroism and her people's rescue.—*Selected.*

EASTER IN NEW YORK

And Details of the Observance of Good Friday.

ARRANGEMENTS FOR A CONVALESCENTS' HOSPITAL.

Easter brought with it pleasant, spring-like weather, and the churches were crowded at all services except the early celebrations, although even at the early services numbers were much larger than on ordinary Sundays. Bishop Potter confirmed a class at St. Mary's Church, Manhattanville, in the morning, and spoke at the afternoon service in the crypt of the Cathedral of St. John the Divine. Bishop Greer visited All Saints' Church in the morning and Holy Trinity Church, Harlem, in the evening, confirming large classes at both places. As is always the case at Easter, large numbers of people, not habitual church-goers, were attracted to many of the services because of the special music. A list of the churches that made a feature of the music at the principal morning and evening services would include practically every church in New York, so mention can only be made of a few in which the music was especially notable. The Church of St. Mary the Virgin, always noted for fine music, had particularly excellent programmes at the 10:45 and 4 o'clock services, the choirs of sixty voices being augmented by an orchestra of strings, trumpets, trombones, tympani, and harp. The Church of the Transfiguration, Trinity Church, the Church of the Ascension, St. Ignatius' Church, St. James' Church, and St. Thomas' Church had music almost equally notable, and in several of them the organ and choir were assisted by orchestral music. Flowers were in profusion in all the churches, the decorations in many of them being exceedingly beautiful.

The most notable Easter offering reported was at Grace Church on the Heights, Brooklyn, where $90,000 was given for the Endowment Fund. The rector, the Rev. C. F. J. Wrigley, D.D., had asked for $60,000 for this purpose, in order that the present fund might be brought up to $100,000. It is planned to invest the money and let it accumulate for twenty years, the regular parish income being at the present time sufficient for needs, and the provision now made being for the inevitable future when the congregation will not be able to remain self-supporting.

Good Friday was a very stormy day, yet it seemed that the numbers attending services were larger than in previous years. This was expecially noticable in the churches where the three-hour passion service was held, and in Trinity, Calvary, St. Michael's, Holy Communion, All Angels', St. Agnes' Chapel, St. Thomas', Incarnation, and the Ascension, the congregations were large for the full service. Many of the churches had musical services in the afternoon or evening, Stainer's "Crucifixion" being sung in a number of places. St. Paul's Chapel, St. Michael's Church, St. Mark's Church, St. James' Church, and several others had the cantata rendered at the evening service. It was notable that the day was observed quite generally by the denominations, and special meetings were held in churches of the Presbyterian, Methodist, Reformed, Lutheran, Baptist, and Universalist bodies.

A need that has long existed in New York hospitals is accommodation for convalescents, for whom it is said not more than 200 beds are available in all the city institutions. The need has been pointed out by physicians, who say that in order to make room for serious cases the hospitals have to discharge convalescents just at the time when they are in need of special care and are likely to suffer a relapse. The need is to be met in part by the decision of the St. John's Guild to establish a convalescents' hospital in connection with its Seaside Hospital at New Dorp, Staten Island. This has been but a summer institution heretofore, but is being equipped for winter service, and the plans of the Guild include the erection of a $350,000 addition for just this work. It is expected that 320 patients will be cared for in the present building and that many hundreds more will be accommodated when the addition is built. St. John's Guild was organized originally as a Church institution and is now maintained largely by Church people and Churchly influences.

The house purchased by the trustees of the episcopal fund as a residence for Bishop Greer, pending the erection of the Bishop's house on the Cathedral close, is to be materially altered during the summer to make it ready for the Bishop's family in the fall. The location is on Grammercy Park, east of Broadway and well down-town, in a neighborhood that has preserved its exclusive character for many years. The house

has four floors and there are to be added another floor and a rear extension. The cost of the alteration is estimated by the architects as $6,500.

The Rev. Lawrence H. Schwab, who has been resting in the mountains of North Carolina since his resignation of the rectorate of the Church of the Intercession some months ago, has returned to New York much improved in health. He is not yet strong enough to take up parochial work and the Bishop has appointed him on the Cathedral staff.

THE GRADING OF THE SUNDAY SCHOOL.*

By the Rev. Francis Curtis Smith.
Rector of Trinity Church, Boonville, N. Y.

THE great lesson which we need to learn comes to us from the line of development which is taking place in secular education, namely, that the religious education of the child, like the secular education, cannot be satisfactorily accomplished in a desultory manner, but must be conducted along organized and systematic channels. The secular education of the child falls into several different branches, such as Mathematics, Language, History, Science, Philosophy, etc.; and it is to be noted that the child is not at once plunged into the midst of the most abstract of these, but begins with the simplest portions of the simplest of these branches, and is led along certain known and definite channels, until he is able by his own exertion of his self-activities, to apprehend the most abstract of them all. In other words, the watchword of religious as well as secular education must be "lead." The successful leading of the child to the fulness of the Christian life is the object for which we grade our Sunday Schools. That is, we arrange the material of the inheritance along the channels which are best adapted to lead the child to the realization of that inheritance.

Just as the secular education of the child falls into different branches, just so does the religious education divide itself into five main branches or courses of study. These are, the Bible, Church Doctrine, Church History, Ethics, and Liturgics, or the Worship of the Church. How are these subjects to be divided to the best advantage among the various ages with which we have to deal in the Sunday School?

For the purposes of this paper, the ages of instruction have been classified after the manner of the public schools, the ages from six to nine inclusive being classified as Primary grades, from ten to thirteen inclusive as Grammar grades, and from fourteen to seventeen inclusive as High School or Advanced grades. In distributing our work certain principles must be kept in mind in order that the work may be suited to the child's ability, and prove profitable and interesting to him. In the Primary grades the child is able only to appreciate the concrete and for these grades three rules or axioms must be kept in mind, first that the child's mind is simple rather than complex, concrete rather than abstract, immediate rather than remote. The work assigned to these grades, then, must be objective, immediate, and proceed from what the child has already gained by experience to the new truth, and in the main by circuitous methods. In the Grammar grades it will be found that the child gradually passes from this stage into one in which he more readily apprehends external things, and to show interest in other matters than the objective and the more immediate. The multiplicity of his ideas begins at this time, and the child's planes of thought become more and more complex with each succeeding year. The entrance into these grades is usually marked by the beginning of somewhat intelligent reading, and by the ability to put to use the art of writing. It has also been demonstrated that earlier years of the Grammar grades are the best years for memory. At this age the child is most retentive and the most subject to impressions. But with the entrance into the Advanced grades we find that a great change has taken place in the child's mind, and that about this time they have become capable of a much higher degree of mental work, and are able to use their reasoning powers to a greater or less degree. It is about this time that they take up in the public school the study of higher branches of mathematics, Algebra and Geometry, which require the exertion of considerable reasoning, and that fact will be of aid to us in determining the class of work they are capable of in the Sunday School.

Keeping these principles in view let us proceed to distribute our five branches, the Bible, Church Doctrine, Church History, Ethics and Liturgics.

First of all the Bible must be in a large measure the main text book of the Church School, and the question arises: "Shall we teach the Bible in the Primary Department?" The child at this age can apprehend stories told to it, and the Old and New Testaments are both full of stories which will appeal to their childish thoughts and imagination. The only care we must take is to make them simple, and not to attempt to cling too closely to the traditional language. Stories can be told without doing violence to the sacred proprieties, and yet made interesting to the child of six. For this age biographies of individuals and families are best. The first stories must be simple, proceeding by degrees to the more complex. They will consist of isolated incidents, as the child has no conception of the sequence of time at this age, but it will be found that such stories will form the background for future study. In the Grammar department there will be found less time for the study of the Bible, as during this time the most of the work of committing to memory must be done. However some attention should be paid to the Bible, and the Bible can be put in the hands of the children under proper direction, and its use taught, the child taught to find the stories in the text, and to grasp their meaning by re-writing in their own words. In the later years of the Grammar department some connected work can be done, such as the story of the Israelitish nation, a course of study of the Great Men of the Bible, or the History of the Apostolic Church from the Acts of the Apostles. In the Advanced grades systematic work can be done, such as a nearly complete life of Christ.

The next subject to be considered is that of Doctrine. At what age shall we commence to teach the Doctrine of the Church? In the Primary Department, but only here as a statement of fact, the existence of God, the duty of Prayer, God's love, etc. In the Primary department, the Lord's Prayer, the Ten Commandments, and the Apostles' Creed should be taught. The child of course cannot understand them, but these are too essential to be left until they can understand them. The whole of the Catechism will be taught in the Grammar grades, and difficult phrases explained as far as possible. Facts of the Faith should be stated and the Creed explained. In the Advanced department some instruction must be given in Dogmatics, taking either the Catechism or the Nicene Creed as a basis. In these days of materialism and rationalistic thought, it is essential that our children be well grounded in the Catholic Faith. At the age when they begin to study the higher mathematics it will be found that they can apprehend a considerable amount of Theology, if it is taught well. The Bible study in this department should have some reference to important doctrinal facts, especially those around which the teaching of the Church is based.

Ethics, of course, must be taught all through the course, and based to a large extent upon the Bible study. In the Primary department simple rules of conduct can be deduced from the material used. In the Grammar grades the Ten Commandments will serve as the basis of moral instruction. In the Advanced grades the ethical teaching can be centered around the teachings of Christ as they occur in the systematic study of His life.

Church History is a subject that has been largely neglected in our teaching hitherto, and yet it is an important subject, especially when our public schools are teaching our children that Henry VIII. founded the Church of England. They need to know something of the history of the Church to which they belong. The time, however, is so short that we cannot do more than touch upon critical periods or do some outline work.

The study of the Liturgics of the Church really begins with the Primary department when they begin to learn the Lord's Prayer and extends all through the course. In each grade at least some time should be given to the memorizing of portions of the Book of Common Prayer. The Primary grades, as we have seen, should know the Lord's Prayer, the Ten Commandments, and the Creed. A few simple hymns should also be taught. At the beginning of the Grammar department a year should be given over to the study of the Church Year, and the use of the Prayer Book. Children by this time should have begun to go to Church, and should know how to use part at least of the Prayer Book. In the Advanced department a year can be profitably spent in studying the Prayer Book as a whole, its history, its use, its doctrine, etc.

The Kindergarten and the Bible classes have not been considered in this paper, as these lie outside of the regular course,

* In the preparation of the paper from which this is condensed, use was made of material found in Butler's *Meaning of Education*, Dubois' *Point of Contact*, and Lectures on Pedagogy delivered by the Rev. R. M. Binder in the General Theological Seminary.

but must not be neglected if the graded system is to have its best results.

Carrying out the line suggested our curriculum would read somewhat as follows:

PRIMARY DEPARTMENT.

First Grade, 6 years old.—Simple Bible Stories.
Second Grade, 7 years old.—More Bible Stories.
Third Grade, 8 years old.—Same Bible Stories, treated more extensively.
Fourth Grade, 9 years old.—Stories of the life of Jesus. The Creed, Lord's Prayer, and Ten Commandments to be memorized, also a few Hymns.

GRAMMAR DEPARTMENT.

Fifth Grade, 10 years old.—The Church Year, and use of Prayer Book.
Sixth Grade, 11 years old.—The Catechism, learned and explained.
Seventh Grade, 12 years old.—The Story of Israel, Geography.
Eighth Grade, 13 years old.—The Apostolic Church, or Great Men of the Bible, studied with reference to the moral lessons. Memory work, Portions of Morning and Evening Prayer.

ADVANCED DEPARTMENT.

Ninth Grade, 14 years old.—The Life of Christ.
Tenth Grade, 15 years old.—Church History.
Eleventh Grade, 16 years old.—Church Doctrine.
Twelfth Grade, 17 years old.—Liturgics. Memory work, the Communion Office.

The question may be asked, "What is to be done with children coming into the Church from sectarian bodies, or who enter the Sunday School in the middle of the term?" The simplest remedy in such cases would be to provide one or two teachers whose duty it would be to take such children and give them special instruction until they could be placed in their proper grade.

In attempting any graded system, there are some things which must be borne in mind. In the first place, it must be remembered that up to the entrance into the Advanced department the burden of the work must to a large extent rest with the teacher. In the Grammar department, some use can be made of what is called the source method, but the chief advantage of its use there is the teaching of the child to use the sources, rather than what he gains directly. It will be fatal to attempt to force the child too fast. In the Advanced grade much will depend upon the outside work done by the pupil. For that reason parents must be impressed with the necessity of early training the children to use the same diligence in preparing their Sunday School work as in public school work. When this result has been attained, regular and systematic promotion, which is an essential part of the graded system can follow. Promotion should be based upon two things, the work actually done during the year, and the result of semi-annual examinations. Examinations in the Primary department should be oral, in the Grammar department oral and written, in the Advanced written.

In conclusion let me speak of one other matter. Perhaps nothing has contributed more to the success of the graded system of our public schools than the normal schools and teachers' training classes, and these must not be neglected in our Sunday School work. Wherever possible, a year's course should be given for graduates of the graded school in which teachers may be fitted for work in the school. They should study something of the method of teaching, and review in a general way the work they have done while in the school. The establishment of graded courses of study in all our Sunday Schools, with trained teachers will be a step in the right direction. The Church is waking up to the necessity of better instructing its young, and in time to come the sheer ignorance of the Church, in fact, of the most elementary facts of the Christian faith which we find to-day among our laity, will be a thing of the past, if we only go about enlightening the children in the right way. It is going to take time to reach anywhere near an ideal state of affairs in our schools, but perseverance will accomplish the result. Only we must not expect too much at first. Just as we must lead the child from his earliest years, just so must the advance towards a better standard and better results in our Sunday Schools be gradual. The Church has no legislative power over the individual schools, and therefore any move of this nature must be made by the coöperation of those to whom the charge of the schools is entrusted. Certainly if all work together along similar lines, we can accomplish more than we are doing now.

ADDING TO THE CHURCH.

WHEN the Bishop of Pittsburgh spoke before the All-American Conference on the attitude of the Anglican Communion towards the Protestant bodies, he used a phrase, "Our brethren who are separated from us," which, illuminated and defined by what he said of the "Underlying basis of the one Baptism," should convey a truth to all. This truth, a very old and familiar truth to us but one not fully realized by many not of the Anglican Communion, is that all persons who have been baptized are now members of the Holy Catholic Church, and therefore of the "Episcopal" Church, which is one of its branches. It is difficult to word this truth, which is really one of humility, so that it shall seem to those outside our own organization anything but reckless and arrogant assertion. In an effort to make its humility plain, let us turn therefore from abstract to concrete statement.

A person from one of the Protestant bodies—we suppress the statement of which one in order that the principle involved may more plainly be seen to be general and to apply to all—once came to one of our clergy and asked what steps to take in order to join the Episcopal Church.

"Have you been baptized with water in the Name of the Father, the Son, and the Holy Ghost?" asked the clergyman.

"Yes."

The clergyman took down the parish register and wrote the person's name in the list of parishioners not yet confirmed.

"What?" was the comment: "Is that all?"

"Yes," said the rector. "Not only is that all, but it is your right, so that if I had not wished to do it you could have forced me to do it, against my own will, by producing proof of your Baptism."

"This is most informal, I do not like it. Is there not some ceremony to be observed?"

"The ceremony," said the rector, "is Baptism. That has already been performed, and I have no right to repeat it. If you wish greater formality, procure a certificate of your Baptism and I shall take pleasure in making it matter of record."

"But you have not said a word about my beliefs!"

"It is your duty to join the Confirmation class where all baptized persons who are old enough for Confirmation are given instruction as to the doctrines of our Church."

"But suppose I don't believe them?"

"Then it is your duty to refrain from receiving Confirmation until such time as study, prayer, and private conversation with me or some other priest of our Church make them plain to you."

"But that puts me in the unpleasant position of being subject to expulsion from your Church for not believing something or other I don't know of now. I prefer to be taught first and join afterwards."

"As to expulsion, nothing will ever give me the right to remove your name from this parish register except your removal from town or your own formal request. As for beliefs, you will be asked at Confirmation if you solemnly, in the presence of God, re-affirm the statements made at Baptism. Here is the question in the Confirmation Service, and here is the Baptismal Service. As you see, the only question about doctrine there is: 'Do you believe all the articles of the Christian Faith as contained in the Apostles' Creed?' You know and believe the Apostles' Creed, do you not?"

"Certainly."

"That is all that is asked of you. As to being taught first and admitted afterwards, that is beyond my power to arrange. You became a Member of Christ at Baptism; and thereby, among other things, a member of the Episcopal Church, which is one branch of Christ's Church on Earth; all I can do is to show you how to claim and exercise that membership."

L. T.

THAT MAN has had a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold, logic-engine, with all its parts of equal strength, and in smooth working order, ready, like a steam-engine, to be turned to any kind of work, and spin the gossamers, as well as forge the anchors, of the brain; whose mind is stored with knowledge of the great and fundamental truths of nature, and of the laws of her operations; who, no stunted ascetic, is full of life and fire; but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or of art, to hate all vileness, and to respect others as himself.—*Selected.*

THE MEMORIES OF A LONG LIFE.

By Roland Ringwalt.

HERE and there in the pages of the Old Testament is a narrative so vivid that commentators have imagined a tradition lasting through generations. The story of the blind old Isaac deceived by his wife and son; the incidents in the career of Joseph; the death-bed sayings of Jacob suggest that some one cognizant of the facts told them to a junior and that the message was handed down through years of patriarchal life, life into which the free library, the magazine, and the daily newspapers did not enter. Advanced critics, who constantly fall back on the post-exilic and the mythical hypotheses, lose a great deal. The conservative who reads over and over a stirring or pathetic chapter of Jewish history, and then thinks of it as told by a warrior to a priest, by a priest to a shepherd, by a shepherd to a vine-dresser, by a vine-dresser to a fisherman, by the old to the young, drinks in the story with more relish as he thinks of those who heard it in their tents or listened as it was read from a roll of parchment. An enthusiastic Scotch boy, who gazed on the ruins of a fallen tower and rejoiced in the deeds of old Scotch heroes, lived to write "Tales of a Grandfather." There must have been many a Jewish child whose eyes widened and whose pulse beat quicker as he heard the old stories of the wanderings of the patriarchs, the bondage, and the Exodus, the bravery of David's champions and the skill of Israel's best artisans.

Occasionally in modern history we are reminded of the memories one vigorous intellect may retain. Lady Diana Scott was the only person who could give the author of "Marmion" reminiscences of the author of the "Essay on Man." A superficial reader might attribute the force of Macaulay's little sketch of Johnson to the extent of Macaulay's researches in eighteenth century literature. But a thinking reader sees that Macaulay had learned what no books could teach him. In his childhood he had been the favorite of Hannah More, and had listened to her as she talked of the Johnson she had known before Boswell put him inside the covers of a volume. The vividness of a description, the color of a narrative, the beautiful setting of a literary gem is often due to a strong impression made on a young mind. If the mind be so happily constituted that it begins to show its power at eight and is not clouded at eighty, that mind has grasped many treasures and has imparted something to those who have ears and can hear.

In the early days of the war for the Union, old Lewis Cass told young James A. Garfield that he (Cass) remembered the organization of the government and feared that he should live to see its dissolution. Cass, as a little child, had been told that State after State had agreed to join others and form "a more perfect Union," that the great soldier, Washington, had been chosen President, and that the young Republic, however weak, was a republic with a constitution, a legislature, and an executive. His earliest recollections were of waving banners and applauding cannon, and as he heard drums beating for enlistment of recruits, it seemed to him that as his infancy was passed by the nation's cradle, so his failing eyes were to look upon its grave. A student, however laborious, can only learn facts and thoughts. Feelings are never known except to those who have felt them. But Cass remembered how a patriotic boy felt in the days of the Whisky Insurrection, how a bright youth felt when the vast Louisiana territory became ours, how an anxious young man felt when it seemed possible that our northern frontier would be ravaged by Tecumseh, how a veteran public servant felt as he passed through the boundary disputes and the Mexican war. There were very few people in 1861 who knew as much about our history as Lewis Cass, and a man of Garfield's mental capacity, indeed a man of a tenth of Garfield's capacity, could not go to war and enter Congress without the throbbing knowledge that he had talked with the old statesman who knew that his own death was near, but dreaded that the death of the Union was still nearer.

Cass is one of the most striking figures in American civil history, and no one in our war-like annals is more impressive than Charles Stewart. As a rule the sea fighters of the young republic were not long lived. Paul Jones died at forty-five, Decatur fell at an earlier age, Somers went early to his glorious fate, Lawrence was young when he fought his last fight, and so goes the roll, battle, storm, hardship, cutting short brave lives, with now and then a sad tale of dissipation or dueling. But Charles Stewart, born in the year in which the British left Philadelphia, lived on until Grant's first term, and retained his faculties almost to the last. This means a life of ninety-one years, devoted from boyhood to age to active service and in later years to the duties of an officer on the retired list. Stewart was fourteen at the time of Paul Jones' death, and had served in two wars before the news of Trafalgar. He was a young man when the drooping flags told that George Washington was gone, and he was still in the land of the living when the crape fluttered for Abraham Lincoln. To his last days he was alive to the changes in ships and ordnance. He had seen the hastily-equipped merchantmen forced into service against the French privateers, and two generations after he talked of the *Monitor* and the *Merrimac*. The Stewart of 1815 may have had a momentary curiosity with regard to a promising lad whom Porter commended, saying, however, that Midshipman Farragut was too young for promotion. Old Stewart lived to see that midshipman at the head of the navy, and Farragut was well on in his sixties before Stewart died. When Farragut entered Mobile Bay there were few left of the midshipmen and powder boys of 1812, but old Stewart, who remembered the country before it had a President, was still able to comment on the latest news about monitors and torpedoes.

No one disputes that in many cases the memory weakens as the years increase. But in every calling there are men whose minds do not rust, and who possess in a high degree the powers of retention and narration. Such men may be learned or illiterate. They may seem dull in most respects, and yet bright enough to him who rouses them to their life-long hobby. After one has heard a few rich, warm narratives, brimming over with the emotions of a life-time and the recollection of long-departed ancestors, it does not require much imagination to conjure up a Jewish matron repeating the song of Deborah, or an old warrior telling his children's children how Jonathan and his armor-bearer fell on the enemy.

ADAPTED TO ALL AGES.

By C. H. Wetherbe.

ONE grand feature of the Sacred Scriptures, which differentiates them from all other writings, lies in the fact that the principles, doctrines, and rules contained in them are precisely adapted to the requirements of all ages of the world. The Divine Author of the Bible, knowing what the Christian Church in all future generations would need, and what the necessities of sinful humanity would require during all coming time, made the most ample provisions for the exigencies long before they should present themselves. Hence it is that no possible improvement could be made on the scheme of human redemption; nor would there ever come a personal moral condition which should require for its rectification or removal anything not provided in the Gospel of Calvary. That Gospel has ever anticipated all moral necessities, all social conditions, and all individual emergencies, even to the end of the world. It is, therefore, the sheerest folly for anyone to say that the Gospel of the first century is not adapted to the conditions and needs of the people of the twentieth century. The pleaders for "advanced thought" are saying that the ideas which prevailed fifty years ago in relation to the moral fall of man, the self-helpfulness of unregenerated people, and the necessity of personal conversion, are now out of date. They tell us that the science of evolution has made it plain that the old-fashioned Gospel has no mission to fulfil in the twentieth century. They affirm that people in general are now too "intelligent" to be in bonds to nineteenth century doctrines and dogmas. But such men are blinded by false views of true science, and by an ignorance of the perilous condition in which sin has placed mankind. All unsaved people are in essentially the same moral condition now as they were in apostolic times, and hence they need precisely the same Gospel to rescue them from that condition as those of the first century did. All advancement in intelligence, in moral culture, and in personal refinement, however great it may be, leaves the real nature still unchanged, still unsaved. God's remedy for a sin-diseased soul can never be improved. Even God Himself cannot improve it. Nor has any morally-dead person ever been able to bring himself into real spiritual life. Therefore the logic of facts confirms the truth that the Calvary Gospel is necessarily and completely adapted to the needs of all classes of people in all ages.

There is nothing that makes us love a man so much as praying for him; and if you can once do this much for any man, you have fitted your soul for the performance of everything that is kind and civil towards him.—*W. Law.*

Helps on the Sunday School Lessons

Joint Diocesan Series.

Subject—"*The Church of the Apostolic Days.* Part I.

By the Rev. ELMER E. LOFSTROM.

ST. PAUL AT CORINTH.

FOR THE SECOND SUNDAY AFTER EASTER.

Catechism: XIX. and XX., Requirements; Infant Baptism. Text: I. Cor. ii. 2. Scripture: Acts xviii. 1-17.

ST. PAUL came to Corinth depressed and disheartened by the indifference of the Athenians. He was not well—was nervous, and perhaps still felt the effect of his rough treatment at Philippi. And he was alone, and that in itself was always a trial to him.

We have come now to the period in his work where we can learn much of what was in his mind, for we have his own letters to study. From Corinth, at this time, he wrote the two letters to the Thessalonians, in one of which is a reference to his "affliction and distress," made lighter by the good report of their faithfulness brought to him at Corinth by Timothy (I. Thess. iii. 7). And again in writing to Corinth later, he reminds them that at this time he was with them "in weakness (bodily) and in fear and in much trembling" (II. Cor. ii. 3). We need not be surprised that bodily weakness, combined with all his rough experiences at this time, without the uplifting which comes with successful work, and his loneliness, made even St. Paul down-hearted and discouraged. And God, who will not suffer us to be tried above that we are able, sent him the vision of the Lord Jesus (v. 9, 10) to encourage him in the fight which seemed to be going so much against him. There was undoubtedly need of the vision, so we may well emphasize first of all, *the discouraged condition of this great missionary apostle.*

The city of Corinth was on a little neck of land or "bridge of the sea," where it was a centre for trade from four quarters, two by sea and two by land. While Athens was an important intellectual centre, Corinth was a place for business and commerce. Here, therefore, would be Jews, and just at this time (A. D. 52) more of them than usual, because of the decree of Claudius, which had banished them from Rome (v. 2). So to Corinth St. Paul came, and, as was his custom, went to the Jews first. Among them he found a home with two very hospitable and well-to-do people—Aquila and Priscilla—who were of the same trade as himself, tent-makers. They were probably not disciples when he first went to them, as the reason given for his staying with them is that of the trade. Nor were they the first to be won to the new faith, Stephanas and his family being "the first-fruits of Achaia" (I. Cor. xvi. 15) whom, as he was alone, St. Paul baptized with his own hand (I Cor. i. 16).

The first period of St. Paul's work at Corinth was that in which he labored daily at his trade for his own support, using the sabbath days (Saturdays) in the Synagogue as the time for agressive work. This daily labor of St. Paul's was a necessary temporary expedient. Both here and at Thessalonica he "labored with his own hands day and night that he might not be burdensome to any of them" (I. Thess. ii. 9). But this was only until the "missionary offerings" taken at Philippi came to him as they did very soon at both places (Phil. iv. 16; II. Cor. xi. 9). Here at Corinth we know that it was a great relief to St. Paul to be able to throw himself into the work, without having to think about his support and the "constraint" which he now felt come upon him to do the work of the Master, was the same that Jesus Himself had felt about His great sacrifice (cf. v. 5 and St. Luke xii. 50). Honest labor is most certainly honorable for any man, and when, following St. Paul's own teaching, we provide the living for those who are over us in the Lord, it is not at all a question of dignity, but that they may give their whole time and thought to that work which is of far more lasting importance than the temporal things of which they reap (St. Matt. x. 10; St. Luke x. 7; I. Cor. ix. 11).

During this first period of the work before the arrival of Silas and Timothy, St. Paul's thoughts and prayers—which he made while he was working with his hands—were with the Thessalonians whom he had to leave "by night" (I. Thess. i. 2, ii. 13).

The arrival of Silas and Timothy marks a new period in his work here with the Jews. As suggested already they brought the offerings from Philippi which made it possible for St. Paul now to give up his whole time to the work, and to such good purpose did he argue with the Jews, that Crispus, the ruler of the synagogue, became a disciple. He, too, was baptized by St. Paul's own hand.

For the remainder of the eighteen months which he spent at Corinth, St. Paul labored among the Gentiles. After that the Jews "opposed themselves." The Christian band met at the house of Titus Justus, which was near to the Jewish synagogue, and there was no lack of open conflict with the Jews. The climax of this was reached when they brought him before Gallio, the Roman proconsul. Gallio was a stoic, who, when he found that it was a question which did not concern the civil law of Rome, refused to hear more than the complaint. He dismissed the case, and the new ruler of the synagogue, Sosthenes, was made the victim of an assault by the Greeks. The Jews had forced the issue to their own confusion, and after this practical vindication, St. Paul continued to exercise his ministry undisturbed until he finally left them to begin his return journey to Antioch. Silas and Timothy seem to have been left there for a time, and presently Apollos came thither also, and he was so "mighty in the (Jewish) scriptures" that even publicly he "confuted the Jews, showing that Jesus was the Christ." So the work at Corinth was established on a firm basis, as Apollos watered the seed which St. Paul had planted. And God did not fail to give the increase (I. Cor. iii. 6).

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE GREAT NEED OF THE DIOCESE OF OREGON.

To the Editor of The Living Church:

IT HAS become known to the Church at large, that there are a number of vacant parishes and missions in the Diocese of Oregon. In fact, out of sixteen working clergy, only six are in fields outside the see city of Portland. The state or Diocese is larger than the whole of the New England states together, and it is rapidly becoming populated, except in the more mountainous regions. West of Portland there are five places under the care of one clergyman. South of Portland there are about twenty-three parishes and missions with only four clergy. Nice church buildings and rectories stand with closed doors. East of Portland, over the Cascade Mountains, there are seven parishes and missions with only two clergy, and one of them is absent on leave in the East. On east further, over the Blue mountains, there are six parishes and missions with only one clergyman, and here again we find closed doors where there are good churches and rectories.

It may be asked why are these important and promising places vacant? In a majority of places it is because the people are too poor and too few to sustain a clergyman. The population is constantly on the move. People from the Middle West are coming here in large numbers, seeking homes. It is important that the Church should have open doors and arms to welcome them. Many of these places could be made self-supporting in a few years, if a man could be kept continually in the field. I am writing from the largest city in eastern Oregon, a place of 8,000 or 9,000 people, where we have a nice church building and a nice small rectory, but no settled rector. The few Church people have become wearied with debt and have reduced it to $450. But the city orders improvements, costing over $500, which has to be paid this spring. The money to pay this with is not in sight, and many are expressing a desire to cease making payments or giving anything, because they see no prospects of being relieved of the debt. Yet all the denominations are here, and some of them are prospering. The field is prolific. What is to be done?

This is only one of the interesting points which I have lately visited. Near here there are three places where there are church buildings, and at two of them rectories, but all of these places are vacant. Our aged Bishop informs me that he has a great many applications from clergymen who desire to come West, but he can give them no encouragement, because he cannot sustain them in the field for want of funds. Living

and the expense of getting here are great. So it seems that the great need here is not men until the money is provided for their support. The few Church people in the towns and cities are willing to do their best, but their ability falls from $200 to $400 under what it will take to provide for the support of a clergyman. Oregon, being a Diocese, missionary funds do not flow this way, but there is no more important or promising, or larger field in the Church to-day, and it is *now* and must *remain for many years* purely missionary ground.

Will not someone to whom God has given a fortune in stewardship, investigate some one of these many needy and worthy places here in Oregon, and provide for the small debts, or give stipulated amounts for a term of years to maintain a clergyman in a certain field? I am sure that the result will be that strong parishes can be built up, and our Church become, what all true Churchmen desire, the greatest, instead of the weakest of the religious bodies here, if a few wealthy people in the East or the West will contribute as I have suggested towards the support of clergymen in these promising and needy places for a few years. The need is very great and the field is white for the harvest, but, for lack of funds for their support, the laborers are few.

I am writing with the approval of our aged diocesan, and would be glad to give any further information desired.

Yours for Christ and His Church,
(Rev.) H. D. Chambers,
422 Morris St., Portland, Oregon.

CHRISTIAN UNITY.

To the Editor of The Living Church:

NO REAL Churchman ever believed that the gates of hell have prevailed against the Anglo-Catholic Church of our forefathers. Unchurchly minds will emphasize Puritanic "settlements," and deny that the Church of the Living God has a right to her divine heritage. Nevertheless, His Bride, the Church, uncompromisingly stands for Catholic Unity, and, in loyalty to Christ's foundation, knows no affiliation with man-made sects, false doctrine, heresy, and schism.

"And there shall *none* be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed."

Modestly to conceal God's truth (*inexpedient at this time!*), so that schism may flourish in bliss, is a faithless breach of Christian charity, and is responsible for the world's ignorance of the One Fold of the Good Shepherd. To be a sectarian Protestant or foreign Romanist is uncharitably to cause schism (I. Cor. i. 10) in the mystical Body of Christ. But the Anglo-Catholic Church with her nineteen centuries of history in the Apostolic Succession, will stand for Evangelical Faith and Apostolic Order, throughout the ages of ages. And all Christ's followers shall be one: that the world may believe, to the glory of God the Father (St. John xvii. 21).

Maundy Thursday. J. M. Rich.

THE MASSACHUSETTS CHURCH UNION LECTURES.

To the Editor of The Living Church:

WE CONSTANTLY hear said by preachers, writers, and the Church papers, that the lay people are eager and hungry for definite information and instruction upon the Church, her ways and her history.

With this end in view, the Church Union of the Diocese of Massachusetts prepared a series of free Church lectures upon the general topic of "Heroes of the Faith," to be given in one of the churches of Boston, and one in the suburbs of Boston. The "heroes" treated of by the lectures were SS. Francis, Athanasius, Patrick, Thomas of Canterbury, and Bernard. The lecturers were the Rev. Messrs. C. T. Whittemore, W. H. Van Allen, Edward Osborne, S.S.J.E., and the writer. Good congregations attended the lectures, and many were the requests for repetition. The same experiment, surely, may be tried with good results in other parts of the Church, for the upbuilding and edification of the Church.

And now the Union ventures on another series, to which full publicity should be given; a series to be given after Easter, for six Sundays, in St. Paul's, Boston, in the afternoon, and in Christ Church, Cambridge, in the evening. The general topic is: "Pre-Reformation History." The special topics are: "The Age of the Persecutions"; "The Age of the Councils"; "The Keltic Church"; "The Conversion of England"; "The Rise and Growth of the Latin Papacy," and "The Conversion of Northern Europe." The lecturers will be the Rev. Dr. Pelham Williams, Rev. Wm. P. Ladd, Dr. Chambré, Archdeacon Booth, Professor Kinsman, and Dr. Waterman. The Union freely offers this course to Boston and vicinity, regardless of cost and labor, in the hope that it may be productive of good.

Morton Stone,
President of the M. C. U.

Taunton, Mass., Holy Week, 1904.

THEOLOGICAL STUDENTS NOT "WEAK MEN."

To the Editor of The Living Church:

PERHAPS some readers who have been following the discussion regarding "Men and the Ministry" in your columns, would be interested to see how the mental capacity of certain recent college graduates who have studied for the Church, and are soon to be ordained, was ranked by their college professors, and how they were regarded by their fellow students. Only about one-seventh of the graduates of recent years at Trinity College, Hartford, have sought Holy Orders.

I have not records at hand which cover the results of the Freshman year, but leaving that year out of account, the catalogues show the following:

In June, 1901, Trinity graduated twenty-nine men, six of whom studied theology, five at the General Theological Seminary, and one at another seminary of this Church. Of these six men, one was valedictorian of his class, took honors at graduation in Greek, English, and Modern Languages, and attained the honor-grade in all his studies throughout the college course, thus graduating an Optimus. This student won the Hartford Admittiture Prize at entrance, held the Holland Prize Scholarship of $600 for two successive years, a prize only awarded to the man standing highest in his class, and took one competitive prize beside. So far from being a "grind," he was a member of the foot-ball, basket-ball, and track teams, and won two prizes for athletic superiority. Another of the six delivered the honor oration, and took honors at graduation in Hebrew and Mental Science, beside having made the honor-grade (90 per cent.) in ten courses during the three years under consideration. A third took two competitive prizes, made the honor-grade in ten courses, and took honors at graduation in Latin. A fourth made the honor-grade in seven courses, and took honors at graduation in Modern Languages. A fifth, who did not enter Trinity until his Junior year, successfully passed six conditional examinations, took a competitive prize, and made the honor-grade in two subjects.

Two of these six men were considered exceptional athletes, another was leader of the Glee Club, two were upon the editorial staff of the college annual, and all were valued members of college fraternities.

I have no reason to believe that the records of the men studying for Holy Orders from this class are exceptional, except in the case of the first, whose record would be equally exceptional, regardless of the vocation he had followed, and indeed it is easy to show that it is not so as regards Trinity classes. Their records are rather good for "weak men" who "preferred theology." In fact they took rather the lion's share of honors from the "strong men" who preferred "the law or medicine."

It is easy to make startling generalizations, and very safe to make them anonymously. I believe the best medicine for the honest and self-respecting young man, of *Independent* fame, would be a few facts and figures, patiently and humbly collected. As far as the General Seminary, and our Church institutions of learning are concerned, I believe his generalizations have but little to commend them. Arthur P. Kelley.

Chelsea Square, New York City, Good Friday, 1904.

ENGLISH AND AMERICAN CHURCH PAPERS.

To the Editor of The Living Church:

A FURTHER lot of applications for exchanges have been received from about 20 English Catholics who are anxious to receive The Living Church and for which they will send every week *The Church Times* when read. I shall be glad to hear from any Catholic in the United States or Canada who will be pleased to participate in such an arrangement. They should enclose 7 cents in stamps to cover postage and state whether clergyman, Mrs. or Miss.

Perhaps some of the clergy will insert the above paragraph in their parish magazine.

Wishing you and your readers a happy Easter-tide,

Anfield, Liverpool, Yours in the Faith,
March 26, 1904. Rasmus R. Madsen.

THE APOSTOLATE OF SS. PAUL AND BARNABAS.

To the Editor of The Living Church:

I NOTICE in the communication of the Rev. Thomas Hines, on page 767 of your last issue, mention of "the *consecration* of Barnabas and Saul to the *apostolic* office," quoted from Acts xiii. 2. I would like to enquire by what authority this passage is looked upon as a consecration?

For, first; Acts xiii. 1, says that those who took part in that act were "prophets" and "teachers," which, according to I. Cor. xii. 28, have been considered to mean "priests" and "deacons," the "secondarily" and "thirdly" appointed orders in the Church. If this is the correct understanding of that passage, then we have here an instance of the elevation by the second and third orders of two of their number to the first order, a direct contradiction of our general understanding of how apostles were consecrated.

But, second, if this event is claimed as a consecration of St. Paul to the apostolate, it must be claimed in direct opposition to the statements of St. Paul himself in his Epistle to the Galatians; where he plainly declares himself (i. 1), "an apostle, not of men, *neither by man*"; and further says that James, Cephas, and John, perceiving the grace given to Paul to be the same as that given to them, gave to him and Barnabas the right hand of fellowship, that Paul and Barnabas should go to the heathen, and James, Cephas, and John should work among the Jews (ii. 7, 8, 9). He says also (i. 15-17) that "God revealed His Son in him" to make him a preacher, and that he did not go up to Jerusalem *to them that were apostles before him*, a plain indication that he considered himself constituted an apostle "by Jesus Christ, and God the Father" (i. 1), and needed no further consecration at the hands even of those who had been ordained to that office by our Lord Himself, while here in the flesh. How much less would he consider himself as being consecrated an apostle by the prophets and teachers at Antioch? Even the gospel which he taught, he claimed to have received, "*not of man* but by revelation of Jesus Christ" (i. 11, 12). His appointment as the apostle to the Gentiles was given to him personally, by our Lord, before he went to Antioch, on his return to Jerusalem, three years after his conversion (Acts xxii. 17-21; Gal. i. 17, 18). Compare these passages with Acts xxii. 14, 15 and xxvi. 16, and it will appear very plain that Paul was appointed, as he himself claims, an apostle by the personal act of our Lord as in case of the twelve. He could not have been consecrated to the apostleship, therefore, by the prophets and teachers at Antioch.

But if Paul was not then made an apostle, neither was Barnabas. And the circumstances of Barnabas' going to Antioch confirm this. When Philip had preached and converted and baptized in Samaria, the apostles sent *two of their number* to confirm the newly-made members of the Church. When the word had been preached in Antioch, *Barnabas* was sent. Why? Why were not some of the twelve sent? And why, when Barnabas had arrived and seen the great work which was opened there, did he go to find Paul, to work there with him, instead of going for some of the twelve? And why did the twelve send two of their number at once to Samaria, but leave Barnabas and Paul for a whole year in Antioch without going to them? There can be but one answer to these questions. Barnabas and Paul were already recognized by the twelve as apostles, and able to do for the Christians in Antioch all that the twelve could do. And therefore Acts xiii. 2, is not an account of an ordination or consecration, but a separation of men who were already apostles, to the special missionary work mentioned.

St. John's Rectory, Lake Benton, Minn. L. P. Holmes.

"AD CLERUM"—"CLERICAL COURTESY."

To the Editor of The Living Church:

FOR one I must depart from the judgment of my very excellent friend, the Rev. Troy Beatty. I have always looked upon your "Ad Clerum" as answering the purpose you name and had intended writing, asking at the same time that you add a little from the Greek Fathers. I also enjoyed intensely the article by the Rev. J. D. Stanley on Clerical Courtesy. We are none of us perfect. I have made it a habit, in my simple way, of assigning the best places to a visiting clergyman, and giving him, when necessary, the best robes, considering him to be my guest; but I have thought myself (or been tempted to think myself) behind the times, for, when visiting in other parishes, the clergyman in charge usually reserves the best for himself. I have also known a rector of one parish (feeling it his duty to extend fellowship) to invite the rector of another in the same city to exchange a morning service, and then turn around and ask his curate to exchange an evening service; yet the congregation occasionally were forced in both places to listen to lay-reading which was none of the best. And what is more, I have known these things to happen in the South, where the people are generally considered to be as courteous as in any other section. We are none of us perfect, Mr. Editor, and I am, for one, grateful to the Rev. Mr. Stanley.

Martin Damer.

To the Editor of The Living Church:

THE excerpts from the old Fathers and Councils introduced "Ad Clerum" last Advent, are most pithy, terse, and practical, yet tender and pathetic.

To the pious and conscientious young priest, weighted down by the responsibility of his sacred calling, they should be very helpful and directful. The reverend collator has shown rare industry and judgment in preparing these articles; and The Living Church, in their publication, has supplied a salutary corrective in these days when frivolous social demands tend to undermine the gravity of some of the younger priesthood.

I congratulate myself, though an old layman, that my early lessons in Latin were so well rubbed in, in school-boy days, that the lapse of over fifty years has not disqualified me from construing "Ad Clerum." Most truly yours,

Winston, N. C., March 30, 1904. Henry D. Law.

HYMN OF THE CATHOLIC NAME.*

[*Specially to be used at Whitsuntide, as the time of King Ethelbert's baptism; and during Epiphany, etc.*]

Lord, we thank Thee for Thy mercy,
Who hast called us from afar,
Gentiles, aliens, once and outcast;
Breaking down the ancient bar.
Now no more one nation chosen,
To mankind the sign unfurled;
Catholic the Church of Jesus,
Catholic—throughout the world!

"Go ye out to every country,
Make disciples of all men."
This the Master's last commendment,
This His order, now as then.
Through that order we were ransomed
Out of darkness into light:
Grant us also to obey it,
Pray and work and give aright.

So shall we extend to others
What to us was handed on;
Call them from the gloom of error
To the knowledge of Thy Son.
Till "Thy kingdom come" for all men,
"As in heaven, so in earth:"
Catholic the Ransom offered,
Catholic the promised Birth!

"Glory, honor, might, and power
To the Father, through the Son,
In the Spirit. Hallelujah!
Man's salvation hath been won."
Let all nations raise that anthem;
Satan from his kingdom hurled:
Catholic, the Church victorious,
Catholic—throughout the world! Amen.

PRAYER.*

Let us pray for Missions to the Heathen.

Heavenly Father, bless all Missions for the spread of Thy *Catholic* Church, till it be, indeed, *"throughout all the world."* Give me grace to do what I can to help on this work, to the glory of Thy Name; through Jesus Christ our Lord. Amen.

* The foregoing Hymn and Prayer are circulated by the Brotherhood of the Catholic Name, an organization in the Church of England, with affiliated branches in Australia, India, South Africa, and in the American Church. The General Secretary, the Rev. A. Curtois, writes that last year he preached on The Catholic Name in 43 churches in England, and distributed 20,000 leaflets. The American Secretary is the Rev. Herbert Parrish, rector of the Church of the Advent, San Francisco, Cal.

We must ask God for patience and faith and surrender every morning; and so the peace of God will keep our hearts and minds, and we shall learn to take all the discipline of life as part of God's education. So shall we find there will grow up in our heart, by degrees, such faith and submission and patience, by the power of God the Holy Ghost, that we shall be delivered from the fretting disquiet which disturbs so many souls in this difficult age.—*Bishop Wilkinson.*

HOW TO RENDER THE SERVICES OF THE CHURCH.

By Alford A. Butler, D.D.

CONSIDERING that the clergy have been reading the English Bible and Prayer Book for over four hundred years, they ought to know how to do it well. But how many do we know who are satisfied with their own rendering of prayers and lessons? And has it not often been our experience that the few who are satisfied were the very ones with whom their congregations were most dissatisfied? Too frequently the fact that a reader is satisfied with his own vocal efforts is a proof, not of his vocal attainments, but of his auditory or educational deficiences. In fact we have even heard a clergyman whose ear was so delighted with his own senseless, singsong utterances, that he criticised the good reading of a brother priest, because it was unlike his own.

Being dissatisfied with one's self ought to be the first step toward improvement. Few of us, however, have ever found a book on voice culture that helped us in any but a superficial manner, and most of us have always been too poor to place ourselves under a master of vocal method. At last, however, a master has come forward with the sort of book that for twenty years we have been waiting for, a book that really helps because it goes to the root of the whole matter.*

Now the first thing which the author tells us is that all those twenty years we have not known what we wanted: that what we need first of all is not throat culture, nor tongue culture, nor lip culture (though all these have their place), but first of all, what we need is soul culture and devotional culture; the culture of an historic and devout imagination, of a literary insight, and a reverent and sympathetic appreciation of all that is true, and good, and holy.

And the author's words remind us that nearly two thousand years ago the divine Master said of the good disciple, that "out of the abundance of the heart his mouth speaketh." *All true reading is interpretation*, and if the would-be reader has not in his own soul some measure of truth, and goodness, and holiness, then his voice cannot so utter their verbal symbols as to *interpret* them to the hearts and souls of his listeners.

The author has come to his task with a rich experience. He has taught in seven theological seminaries, nine years in the Boston University, ten years in Yale Divinity School, six years in Harvard Divinity School, and nineteen years in the Newton Theological Institute, besides short terms in three other seminaries; in all he has instructed over three thousand ministers in vocal interpretation.

He treats his topic under four heads. Part one discusses the general problem of the Bible reading, and some of the difficulties and peculiarities of the problem. Part two is devoted to the literary spirit of the Bible, and the correct reading of the narrative, allegoric, lyric, dramatic, and epic portions of Biblical literature. Part three is devoted to technique, and is analytical, clear, and helpful. Part four applies previous instruction to the various aspects and relations under which the reading of the Scriptures takes place. This part contains also a discussion of the unity of a service of worship. And here can be found a most helpful exposition of the various phases of vocal expression which are necessary to give an adequate interpretation of the Book of Common Prayer.

A man may read God's Word distinctly, and yet impress the mind of the hearer so unfavorably as to make him almost hate the truth. And as a matter of fact, the majority of clergymen do read the word of God in such a manner as to make men indifferent to the divine message. The trouble is that most readers use their eyes only; they see nothing but black words printed on a white page. But the reader who would see the truth behind the black letter must have insight, must read with his imagination, as well as with his eyes, must read from the heart outward. "As has often been shown, the imagination is a most truthful and truth-loving faculty. It is the foundation of all sympathy or sympathetic insight. Without its aid, beauty and sublimity cannot be apprehended, much less can spiritual elevation be realized. . . . Language is but an appeal from one of the faculties of one man to kindred faculties in another, and unless the same perceptions are awake in the reader which were active in the writer, the Bible cannot be vocally interpreted. Unless the reader's voice shows the re-awakened life, of a living, responsive soul, the sublimest poetry is turned into prose. Not only so, but there are many points which show unusual necessity for activity of the imagination in the Scriptures. The aim of the Bible is to awaken worship. Worship begins with wonder, and the faculty more than all others concerned with wonder is the imagination."

"Observe the vividness of the pictures in the Psalms and Prophets. How intense the imagination of Isaiah! Where can we find more striking pictures than, 'A hiding place from the wind,' 'The bed too short for man to stretch himself upon it,' 'The bulging wall,' 'The burnt-out firebrand of Assyria'? To read such passages in a cold, didactic tone, void of imagination, is to pervert their spirit."

Literary understanding, dramatic feeling, imagination, sympathy—the reader must have them all if he would interpret God's message to man. How shall we read the rebukes of the Bible? "A marvellous example is found in Nathan's rebuke of David (II. Sam. xii. 7). Notice his introduction. He adopts the narrative spirit for a didactic purpose. He tells David a simple story, and when David has given expression to his anger, the whole bearing of Nathan changes, and, with intense feeling, he says very slowly and impressively, 'Thou art the man,' and follows with a long and severe rebuke from Jehovah. The short sentence, 'Thou art the man,' must be spoken in the spirit of all true rebuke; namely, with deep regret; not with antagonism, but in such a way that the man will condemn himself. This is true of all the rebukes in the Old Testament and in the New. When read in the spirit of mere anger, they are perverted."

How shall we interpret God's hatred of sin and love for the sinner? "Observe again, from this point of view, the story of the rebuke which Nathan gave to David. Nathan would give his imagined story in a neutral, narrative manner. The reader is irresistibly led on to a dramatic interpretation of David's anger. Cases like this, where the real sympathy is not with the character whose words we are quoting, require the dramatic spirit. The dramatic is objective, and represents the facts in the case just as they are. Such objective truthfulness here is a necessary part of the story. But in the last clause, when Nathan says to David, 'Thou art the man,' the reader passes into a totally different spirit. With slow movement, and an intense texture of voice, he expresses his feeling of regret. Notice also that in this last clause, we do not dramatically impersonate Nathan, as we do David. The reader gives what may be called an epic or sympathetic impersonation. He does not regard the manner in which Nathan gave his speech, but interprets rather his deep regret for the King, pity for his downfall as well as indignation for the sin, in speaking the words, 'Thou art the man!' In such a clause, our thoughts centre on David rather than on Nathan. We feel the condemnation which awakens in David's own soul. We have no feeling of anger or resentment. The appeal is to David's conscience and his higher nature. The truth must be spoken as coming from above, not from any personal point of view. For this reason there should be a long pause after 'Thou,' to gather up and intensify our sense of David's downfall, and our awe at Divine justice. The representation is rather that of the universal human spirit, or the spirit of right and truth. The reader is as much himself as he is Nathan. His emotions of regret and awe are his own, because his is the racial, or epic, point of view."

We cannot vocally interpret God's truth without study, we cannot study unless we know how to. Our author presents many instructive studies: One on the Prodigal Son, one on those beautiful but difficult chapters we call the Sermon on the Mount, one on the story of the Man born Blind, and another on a part of the Burial Lesson, which we would gladly quote if space permitted.

The principles which decide our method of reading the Bible, must decide our interpretation of the Prayer Book. "The leader must be careful of the very first words he utters. No matter what these words may be—the announcing of an hymn, a call to prayer, or an introductory sentence—he must secure the attention of his hearers. There must be a direct appeal from soul to soul. . . . The sentences should be spoken with a slow, intense rhythm, definite attention on the part of the reader, even though he may not turn to the people. The idea must be so expressed as to awaken a response in the minds of all present."

"The exhortation which follows, marks a great contrast to the introductory sentences. It is almost colloquial, and should be given more rapidly and pointedly, with less of the lyric element than is found in any other part of the exercises. It should, however, be delivered with its specific and definite purpose, not as a cold, didactic, or artificial form."

"The General Confession, which immediately follows, is strongly lyrical, full of intense feeling and reverence, and must be rendered more slowly than the exhortation. It is a general and personal confession. It is placed at the very beginning of the service as the first common expression of thought and feeling. It demands great strength of touch and vigorous accentuation of rhythm. The leader must avoid rigidity and be fully capable of direct aspiration and expression of the soul."

"The Absolution by the leader alone, which follows the confession, while the people are still kneeling, exhibits another marked contrast. The whole attitude of the leader of worship is tested by this prayer. To my mind it is usually the most poorly rendered of all parts of this fine but often mangled service. It must not be given on the commonplace plane, nor on the plane of the discursive intellect; it is a spiritual message. It is felt by many non-liturgical churches to be irreverent, because the leader seems to assume the functions of the Almighty. But this objective expression of the remission of sins, or of the promises which are the foundation of the whole Bible, when given in its true spirit, need cause offence to no one. When rendered in the same spirit as the address to the people which precedes the General Confession, a total misconception of the nature of worship and of the spirit of Common Prayer ensues. It should be given more slowly, with a subjective and personal realization of the thought."

"The Lord's Prayer at this point should be the deeper realization of the soul's attitude toward God. It is not full of penitence, like the General Confession, nor of the spiritual contemplation and acceptance of the Declaration, but of still deeper, more joyous realiza-

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* *Literary and Vocal Interpretation of the Bible.* By S. S. Curry, Ph.D., President of the School of Expression, Boston. Introduction by the Rev. Dr. Francis Peabody. New York: The Macmillan Co. 5 x 7½. 384 pp. Price, $1.50.

tion, more intense and varied activity of both thought and feeling. Possibly the Lord's Prayer is repeated mechanically in the ordinary service, on account of the formality and objectivity of the leader's method of giving the Declaration. How often does the leader's cold officialism cause a shiver! If the Declaration be given with intense subjectivity and spiritual realization of God's presence and love, the people will repeat the Lord's Prayer with greater reverence, deeper devotion, and more intense feeling. They will give it more slowly if the leader sets the example. The preacher can know the genuineness and spirituality of his Declaration by the effect it produces upon the congregation in their repetition of the Lord's Prayer. . . . The vocal expression of prayer is a subject requiring great delicacy of treatment. One hesitates to speak of it in cold blood, or as a subject for analysis; but it is a distinct form of vocal expression. It centres in the aspirations of a living soul for a sense of the Indwelling Presence. It is the most intuitive, subjective, and spiritual of all human modes of expression, and if spoken on the commonplace, or even intellectual plane, ceases to be prayer. Thinking, imagination, and feeling are all awake; the soul is realizing its Source."

The main truth is that "Each idea of the service must be genuinely conceived and felt. There must be no affectation, no formalism. Everything must be genuine and true. He who cannot make the words of the service the expression of his inner life, ought not to read it. He who cannot make the words of the service a means of leading other men into a deeper and truer appreciation of the relation of the soul to God, should not undertake to render it."

Our author well says that his book is written "for serious study, not for entertainment." Those who are willing to use it for study, for conscientious work, cannot but improve their own reading and so help to remove from the most beautiful of all worship its most frequent blemish—a slip-shod, repulsive, or even irreverent interpretation. And may we suggest that the sensitive layman who is sometimes disturbed by his good rector's reading, may help him (and also himself) by presenting him with a copy of Dr. Curry's most valuable book?

Literary

Religious.

A Harmony of the Gospels, in the words of the American Revised Bible. By John H. Kerr, D.D. New York: American Tract Society. 6 x 8. pp. 236.

The author tells us that this book is the outcome of many years' teaching of the life of Christ. Its first merit is that the author breaks away from the old method of counting the Passovers as the most important time-mark in the life of our Lord. He is equally convinced that the ministry of Christ included four Passovers. He divides the Master's life into three periods: that of "Preparation," of "Labor," and of "Triumph"; these correspond to what is usually called His Private Life, Ministry, and Resurrection life.

The merits of the book are those found in the well-known Stevens and Burton's *Harmony.* Indeed the two books so nearly follow the same methods, the same chronology, and the same divisions, that there seems to be little reason for the publication of the present volume. A. A. B.

Religion and Science. Some Suggestions for the Study of the Relations between them. By P. N. Waggett, M.A. Of the Society of St. John the Evangelist. "Handbooks for the Clergy" Series. Edited by A. W. Robinson, B.D., Vicar of All Hallows, Barking-by-the-Tower, London. New York: Longmans, Green & Co. Price, 90 cts.

Father Waggett in this little handbook has been forced to deal largely with general principles, and he shows that he is hampered throughout. The subject is too extensive for treatment in a little book of less than two hundred pages. The exclusive use of technical terms all through the work is also an obstacle to clear ideas to an ordinary reader. However, the work would be helpful to one capable of understanding it.

Lay Work and the Office of Reader. By Huyshe Yeatman-Biggs, D.D., F.S.A., Bishop of Southwark. "Handbooks for the Clergy" Series, Edited by A. W. Robinson, B.D. New York: Longmans, Green & Co.

In America we have solved the question of Lay Work by Canon, as regards Readers, and by the organization of the Brotherhood of St. Andrew. The Bishop of Southwark discusses the conditions in the Church of England, and makes various useful suggestions as to a deeper realization of "the priesthood of the laity."

The book is not primarily valuable in America; but it will no doubt help forward the work in England.

A new edition of Bishop Randall's *Why I am a Churchman* is issued, revised by the Bishop of Delaware. The book, in its earlier form, dates back to 1858, when the lectures of which it is composed were delivered by the late Bishop Randall of Colorado. It served a splendid purpose in its day and has done a world of good. In comparing the present with the former edition, we find very few changes made. Indeed we could wish there had been more. Fifty years ago the Church was best propagated by polemics. To-day the irenic spirit is, happily, ascendant. The emphasis laid by Bishop Randall upon the uncompromising Protestantism of the Church and its marked variations from the Roman communion as from Protestant sects, is of less importance to-day than it is to dwell on the unique advantages of the Church as the meeting ground of all Christians. The fact that the Bishop of Delaware, the editor of the new edition, could express himself last summer as not much interested in the movement to revise the polemical name of the American Church, will perhaps explain why he did not see the necessity, either, of toning down the polemics of this tractate. The occasion might also have been embraced to correct and to revise some few infelicities of expression or mis-statements of fact. On page 30 the statement that the Anglican Bishops "trace their ecclesiastical lineage . . . up through the old English, Italian, and Irish episcopate," might better have been remodelled to agree with the fact demonstrated by Stubbs, Bright, and other recent writers, that both the ancient English and the ancient Irish lines are at least probably, if not certainly, extinct. We do not quite discover, as stated on page 38, that "In clearing herself of the corruptions of Romanism at the Reformation, she (the English Church) uttered her perpetual '*Protest*' against the heresies of that Church." It is more correct to say that the Pope and his followers "uttered [their] perpetual protest against" the Church of England. The statement that "the government of the Church is purely republican," and the tracing of its inception from the embryo of parish formation (pp. 82, 83) might better have been re-written to accord with present facts. The reference to Dr. Buchanan, who "had discovered a Church of Syrian Christians," etc. (p. 67) might well have been supplemented with the information that the same Syrian Church of Malabar has since so largely come into touch with the Anglican Churches, as to have published, within the past year, her plea to those Churches to enter into communion with her.

The book, in spite of failure to effect needed modifications in revision, is still useful, particularly in old-fashioned rural communities of the East and South, in which the polemics of fifty years ago are still alive. For more progressive communities, there are more recent works that better cover the ground. [New York: E. P. Dutton & Co. Cloth, 50 cts., paper, 12 cts.]

Fiction.

The Yoke. A Romance of the Days When the Lord Redeemed the Children of Israel from the Bondage of Egypt. By Elizabeth Miller. Indianapolis: The Bobbs-Merrill Co., 1904.

Kenkenes, a young Egyptian of noble family, falls in love with a beautiful daughter of Israel named Rachel. Barriers exist, but especially his religion. Some trying experiences convert him to belief in Israel's God. After losing track of Rachel, he seeks her in the host that crosses the Red Sea. All ends happily beyond the sea. The plot, although not complicated, contains many threads. The plagues are brought in, and we are introduced to the intrigues of the court. The story is both interesting and wholesome; but we do not think the writer has been entirely successful in presenting the atmosphere of ancient Egypt. If she had been, however, the story might have been less wholesome.

The Trouble Woman. By Clara Morris. New York: Funk & Wagnalls Co.

This is a little character sketch of how a woman who had a life full of sorrows, was able to derive comfort in the care of others who were sick and in trouble.

The Viking's Skull. By John R. Carling. Boston: Little, Brown & Co.

This is a strong romance by the author of *The Shadow of the Czar.* It is the story of a son's effort to free the memory of his father from the crime of murder. The story is full of horrors; but it is well done and of deep interest.

A Little Traitor to the South. A War-Time Comedy with a Tragic Interlude. By Cyrus Townsend Brady. Illustrated by A. D. Rahn. New York and London: The Macmillan Co.

Mr. Brady has selected a dramatic incident in the Civil War, around which he has constructed a pretty romance, drawn by a few skilful touches two or three striking pictures of Charlestown's heroes, and so written a stirring little story. It is illustrated in color by Rahn and nicely gotten up.

A Bachelor in Arcady. By Halliwell Sutcliffe. New York: T. Y. Crowell & Co.

A charming book, full of love of nature and of all God's creatures. The story of the bachelor life in rural England with the typical servants and other country people is delightful. The simple love story which runs through the book is natural and altogether fascinating.

HOW TO TEACH THE CATECHISM.

By Mary Johnson Shepperson.

HAVE pupils explain in their own words each question and answer. Have *them* ask questions and apply lessons practically.

2. Show the Catechism as a connected whole, not as disjointed religious teachings. Lead from one question to the next. For example: "What is your name?" Draw the lesson that since God called Samuel by name, He knows *our* names. He is calling every little child to do right and help others serve Him. How may they do this? These questions naturally lead to the next two questions of the Catechism itself.

3. The questions on the Lord's Prayer, Duty Toward God, and Duty Toward Neighbor, because of their length, and of their every-day helpfulness, take in constant "small doses." Divide their clauses under the various heads of the Ten Commandments.

4. Memorizing must be *perfect* and done *at home*. The awful disgrace of learning in Sunday School, only befell my boys once, during a year. The stories and Bible work, which they so loved, that recitations usually took place *before* class were of course lost for that Sunday. There was no time for them.

5. Always follow the recitation with your book, to impress the necessity of word for word exactness.

6. Let older children pretend that they are preparing to teach the Catechism. This works well with a class that has "finished it long ago, and is now forgetting it all fast."

"INEXPEDIENT."

A Parson's Lament.

I met a fair parishioner,
And, on my work intent,
I said: "I'm going to lecture
Each Friday night in Lent,

Upon the path of penitence
In which our feet should tread.
I hope you'll come, and help us sing."
To this she, smiling, said:

"Mrs. Croesus on next Friday
Gives a violet Lenten ball.
As she's a social leader
It wouldn't do at all

"To refuse her invitation;
'Twould be a social crime:
So you see it's not expedient
Just at this present time."

Next, I met good Mr. Smithers,
And I would not let him pass
'Til I asked him if he'd join
My Confirmation class.

"Yes, I've thought of Confirmation,"
He replied, "but not this year.
I'll confess my business methods
Are a little on the queer."

"But when I'm making money
At such a rapid rate,
To reform is not expedient
Just at this present date."

Then next, on Sunday morning,
After church, good Mr. Jones,
My senior warden, met me,
And he said in solemn tones:

"My friend, such dreadful sermons
We really can't excuse;
If you preach of common, vulgar sins,
You'll empty all the pews.

"You better stick to doctrine
If you expect to get your pay.
'Tis awfully inexpedient
To preach as you did to-day."

* * * * *

"Expedient! Expedient!"
I wonder who can tell
Just what this means; this bogie word,
Or break it's magic spell.

Perhaps 'tis "inexpedient"
To perpetrate this rhyme;
That is, of course, I only mean
"Just at this present time."

F. N. W.

The Family Fireside

EASTER OFFERINGS.

By Mary Gibson.

THE Reverend Archibald Edward Russell came out of the chapel, slammed the door shut behind him, turned sharply *away* from the direction of his parishioners, and strode out through the streets to the country. The people in the trolley cars looked amused as they whirled past the young clergyman, his fists clenched as he went along the Westcombe road at a furious pace. For he was so angry that he knew nothing less than a fight with himself in the open country would bring back his temper and nerves.

When he had undertaken the work in the midst of the mill district he had been enthusiastic, for it had been just what he had wanted to do. But it had been hard work; for the former clergyman was an old, placid man, who had buried and married and baptized when asked to, and had preached, literally, to the "two or three who were gathered together" to hear him. But this one was young and energetic; he wore good clothes and *cuffs*, a sin of which the old man had never been guilty; his hands were white, his nails clean, and his teeth were "reg'lar tombstones." Consequently he was looked upon with suspicion.

But his hardest work had been with the lawless boys of eight to twelve years of age, who had thoroughly enjoyed tormenting him in every way they could invent—and the ways were many. He was just beginning to get a hold over them by something he had done a few weeks before, though he did not know the reason. When he found two-hundred-pound Olaf Jansen stolidly pounding his wife into insensibility in the midst of a ring of people, each one shouting for the police, but afraid to stop the performance, he had worked his way in and one of his big white fists had laid Olaf flat upon the ground. Two seconds later there was a fight, which the police finally stopped. The clergyman emerged with a bloody nose and dishevelled clothes; but Olaf spent some days in the hospital. Hence the admiration of the boys.

Just when he was beginning to feel he had made some headway, something else had happened. Every pane in every window of the little chapel was broken and a large and varied collection of stones was picked up from the floor. The worst of it was, he knew who had done it, and he also knew that in his present state of mind he would thrash them well if he caught them. It might do them a world of good, but again—he had been in a police court lately and he did not intend to get there again.

When, on Palm Sunday, the little Sunday School was gathered together, they waited eagerly to hear what "Dudey" would say about the windows, but he began the service, then stepped down from the platform to his class without a mention of them. He faced fourteen little ragamuffins, his own particular class, and began to talk to them about Easter, now so short a time away. He told them of the German custom of hiding the eggs which the rabbits were supposed to have laid, and of how the children hunted for them. He told of the little chickens which were sometimes given to little children as presents on that day, and then he looked down at his big white hands which were clasped in front of him, and spoke earnestly.

"There is just a week before Easter, and in that week I want you boys to try and do something which will show that you really do care something for the Church. I don't mean a great, big thing, but some little thing which you will do entirely by yourselves, and take some trouble over. You probably know who broke the windows in the chapel this week. I also know—" there was a sudden movement among the members of the class, but he went on, quietly, still looking at his hands, "and I would be very glad if the boys who did it would this week try to do something to show that it was done through carelessness. There are several ways that I need help this week, and if you are willing to do a little work in some way, I will know and understand. First, there is old Mrs. Martin. You all know her and how ill she has been for so long and cannot get well. She told me yesterday that she wanted some flowers more than anything else in the world—nice smelly ones, she said. Could not some of you try to bring me some by next Sunday? Even if each of you brought one, it would mean a great deal to her—and to me. Then there is little Ellen Malone. She was brought home from

the hospital yesterday and, as she can never be cured, I hope to get her a home in a place where they take good care of hurt little girls. But she cannot go for several weeks yet, and in the meantime she must be left alone all day while her sister works. Cannot some of you think of a way to amuse her and tell me about it before next Sunday? If any of the 'window' boys would try it, it would do a great deal toward helping mend those windows."

He rose and went forward to the platform to go on with the service, while Dolly Peale, the boss of the gang, by sundry scratchings of his right leg with his left foot, crookings of his fingers, and other signs, told the boys to meet him after Sunday School at their hiding place. Dolly admired the six-foot-two of bone and muscle and the "know-how" to use it, which the preacher possessed and he determined to do something. For he and his five faithful followers had broken those windows.

They met in the hole under the foundations of the old Shoe Factory and discussed the plan in every direction. Finally the gang was separated into two parts, decided by the drawing of three short sticks and three long ones. Dolly, Pete, and Red were to hunt for flowers for the old woman; Bill, Kid, and Booby were to find something for Ellen, "something alive" had been the decision. "An' no pinchin' them flowers, neither," warned the boss. "It's up to us for them winders, an' min' you do it straight."

Tuesday afternoon they reported, and after all plans were settled, they went to work, each in his own way.

Mr. Russell sat in his room the night before Easter, mentally and physically tired from his hard day's work, the sort of work which none but a clergyman or a worker among the poor would understand. For the strain on the sympathies as well as the brain and pocket will make a man weary as well as chopping wood. A knock at the door and a scurrying of feet made him jump, but he was too late to catch the knocker, only a cigar box was there on the floor.

It was tied with several yards of brilliant green string, and a folded piece of dirty paper was on top.

"Mr. rustle," it read, "this is all we kin muster."

Within the box were a stalk of blue hyacinth, a sprig of lemon trepholiam, a small red rose, several wild violets, anemones, and a star of Bethlehem, the first spring flowers he had seen.

A few moments later he was on his way to Mrs. Martin's, and he left her beaming with smiles and giving frequent and audible sniffs at the bunch of flowers which stood in a glass on a chair beside her bed. As he passed McNab's Alley, a stray gleam of light showed him two dark spots against the wall. With a bound he cleared a box of garbage and, reaching out blindly, his hands closed on two squirming boys. For a moment there was silence, and then he hauled them out into the dim light of the street.

"Hello, you rascals," he said, cheerfully, "come on up to my room and talk to me, and have something to eat. Aren't there any more of you?"

"Come on, Red," called the boss, realizing that "Dudey" was a giant, and he might as well stop wriggling; so the three were soon seated on the sofa in a row, eating bread and a jam of dried apricots which the Reverend Archibald concocted himself, for just such occasions.

Mr. Russell lighted his pipe once more, and leaned back, contentedly.

"Where did you get the flowers, boys?" he asked, "tell me about it." And, thawed by the charms of jam, they told him.

"I got the blue posy," the boss spoke first, of course, "from old Mis' Wilson, back Green Street. She had it in her winder, and I asked her what would she take for it, and she said it wasn't for sale, but what did I want with it. I said it was for Easter, and I hadn't no money, but I'd sweep the pavement for her every day this week and next if she'd fork it over to-night. She giv' me the leaves, too. They ain't purty, but they're nice an' smelly if you squnch 'em. I couldn't find nothin' else." The boss swallowed the last bite with a gulp as he met the rector's eyes.

"I went to Rodney's greenhouses—you know him, that rich one with the bad eye, over toward Beachem Street? My uncle, he works there, and he said he'd give me something if I'd bring his dinner up every day till Tuesday, and what did I want. I said something red and smelly. That's the rose," and Red wriggled proudly.

Pete's eyes were downcast and ashamed.

"I couldn't find no growed things, 'ithout I pinched 'em, and Dolly he said we'd got to do it straight. So I only got those others." He was ashamed of the poor, little wild things he had found.

"Where did you get them?" asked Mr. Russell. "I don't know any place nearer than Warner's woods, and that's a good three miles off."

"That's where I got 'em," said Pete, carelessly, but blushing with pleasure as he realized that his offering, too, was worth something.

It was after Sunday School the next day that Mr. Russell caught the other three culprits, divided between a desire to be seen and one to run away and hide. He carried them off home for bread and jam, and worked patiently for half an hour before he learned what they had done.

"Kid, he found one of them little chickens out at Mis' Grey's, on the Westcombe road, a 'bantie,' you know, and we wanted somethin' alive, so we said we'd carry the wood in her shed if she'd let us have it. It took us three afternoons, but we done it all right, an' we brought it back in a old basket she giv' us. The top wouldn't stay on 'cause it was busted, an' we took turns last night gettin' up to hold it on. Kid, he took till the whistle blew for midnight over at the stockin' factory—they're workin' double time now, you know; then I took it next, and Bill took it last. We got it up to Ellen's all right, and she thought it was great."

They left, full of jam and pleasure at their good deed, and with a liking for "the Dude" that lasted many a year. They never knew that his hands were gripped under the table to keep control of his feelings, and that when they were safely out of sight and hearing, he laid his head down on his arms and laughed until he cried.

"Bless their plucky little hearts!" he cried. "I don't suppose they ever thought of tying that lid down!"

THE COURTEOUS DRUG CLERK.

A TRUE STORY.

A WEAKLING, old enough to know better, had been on a drunken revel, and lay sick and helpless at his boarding-house. He could not eat, he was poor, and he wanted something to strengthen him, as every day lost from the workshop was an item of importance. The writer went to the nearest drug store, and stated the case without mentioning the name, whereon the drug clerk grew sympathetic.

"How old is the poor fellow?"

"About sixty-five!"

"Well, I guess I can fix him all right. I'll give him what I always give my grand-dad when he gets that way."

The medicine was effective, and the sick man soon returned to his work. Our friend, the drug clerk, was kind and obliging, but it occurred to us that there was a lack of taste in his reference to his grandsire.

THE OLD-TIME PIECES, AND HOW I TAKE CARE OF THEM.

You are right, my dear young house-wife, it is much easier to care for old silver pieces than old mahogany pieces. They are the most trouble of all such relics, is my experience.

I will tell you an excellent method of caring for your valuable old side-board and dining-table; for unless they are cared for properly, they will soon lose all their look of grandeur.

I have had considerable experience with such pieces, and it is the most difficult of all I ever cleaned; yet with patience and care, it can be kept perfectly.

Your dining-table and side-board should be wiped off every day until they reflect like a mirror. If an ink-stain gets on your table, remove it with a few drops of spirits of niter in a spoonful of warm water. Put one drop on the ink, and rub at once with a soft woolen cloth; not with water, or it will make a white spot. You should not let any one write on such a table.

Wipe your dining-table with a clean flannel dipped in a warm (not hot) suds made of rain-water and pearline, and then with a thick flannel wad pour melted wax until it forms a glazed surface when cold, and rub the table hard, following the grain of wood, until you can see your face in it. All of your mahogany pieces can be cleaned beautifully this way. S. H.

It was out of the cloud that the deluge came, yet it was upon it that the bow set! The cloud is a thing of darkness, yet God chooses it for the place where He bends the arch of light. Such is the way of our God. He knows that we need the cloud, and that a bright sky, without speck or shadow, would not suit us in our passage to the Kingdom. Therefore He draws the clouds above us not once in a lifetime, but many times. But, lest the gloom should appal us, He braids the cloud with sunshine—nay, makes it the object which gleams to our eyes with the very fairest hues of Heaven.—*Horatio Bonar.*

Church Kalendar.

April 1—Good Friday. Fast.
" 2—Easter Even. Fast.
" 3—Easter Day.
" 4—Monday in Easter.
" 5—Tuesday in Easter.
" 8—Friday. Fast.
" 10—First Sunday (Low) after Easter.
" 15—Friday. Fast.
" 17—Second Sunday after Easter.
" 22—Friday. Fast.
" 24—Third Sunday after Easter
" 25—Monday. St. Mark, Evangelist.
" 29—Friday. Fast.

CALENDAR OF COMING EVENTS.

April 12—Special Synod, Springfield.
" 13 Seventh District Missionary Conference, Los Angeles, Cal.; Dioc. Conv., Louisiana.
" 19—Dioc. Conv., Mississippi.
" 20—Nat'l Conf. Church Clubs, St. Paul.
" 27—Dioc. Conv., West'n Massachusetts.

Personal Mention.

THE address of the Rev. Dr. T. H. M. V. APPLEBY is 1616 E. Superior St., Duluth, Minn.

THE address of the Rev. SAMUEL G. BABCOCK is changed from Hyde Park, Mass., to 46 Mount Vernon St., Cambridge, Mass.

THE Rev. HENRY BEER, who has for many years efficiently performed the various duties of missionary and parish priest both in Canada and the United States, has been appointed by the Bishop of New Westminster, Archdeacon of Kootenay.

THE Rev. EDW. SLADE DOAN should be addressed at Eastham Ave., East Cleveland, Ohio.

THE Rev. E. L. EUSTIS, minor canon of St. John's Cathedral, Denver, has been called to be rector of Emmanuel parish, Denver, Colo.

THE address of the Rev. JOS. P. GIBSON is Wilmerding, Pa., where he is in charge of St. Margaret's Church, as also of St. Alban's, Duquesne.

THE address of the Rev. EDWARD M. HARDCASTLE is 99 Adams Ave., Pueblo, Colo. He will be instituted as rector of Holy Trinity Church, April 27th.

THE Rev. HENRY B. LEE, JR., late of Fairfax C. H., Va., has accepted an appointment to St. Thomas' Church, Homestead, Pa., Diocese of Pittsburgh.

THE Rev. WILLIAM DOANE MANROSS has accepted a call to St. Mark's parish, Springfield, Vt., and has tendered his resignation of St. Michael's Church, Wilmington, Del., to take up his work in Springfield the Second Sunday after Easter.

THE Rev. J. M. MCBRIDE of Rocky Ford has been appointed by Bishop Olmsted to the charge of St. Alban's Church, Florence, Colo., and has begun work there.

THE Rev. W. H. MEARS has resigned the rectorship of St. Philip's Church, Cincinnati, and has temporary charge of St. Stephen's, Winton Place, Ohio.

THE Rev. HARRY T. MOORE has resigned the rectorship of St. James' Church, Fremont, Neb., on account of his wife's ill health. They are now in San Antonio, Texas.

THE Rev. CHARLES MARTIN NILES, D.D., has resigned as General Secretary, and Mr. SAMUEL A. BLATCHFORD as Treasurer, of the Parochial Missions Society of the United States.

THE Rev. LOUIS A. PARSONS of North Haven, Conn., becomes senior assistant at St. James' Church, Philadelphia, Pa.

THE Rev. F. C. ROBERTS has resigned the rectorship of St. Luke's Church, Milwaukee, and will become rector of St. Mark's, South Milwaukee, Wis., on May 1st.

THE Rev. GEORGE W. SARGENT has become rector of St. Paul's, Natick, Mass.

THE Rev. ADDISON M. SHERMAN, rector of St. James' Church, Batavia, N. Y., has tendered his resignation, to take effect July 1st.

THE Rev. R. L. STEVENS of Vineland, N. J., has accepted a call to Holy Trinity, Hartwell, and Ascension Mission, Wyoming, Dio. of Southern Ohio.

THE Rev. JOS. E. TUCKER has assumed charge of Immanuel (colored) Church, Memphis, Tenn.

THE Rev. C. S. WARE has accepted the rectorship of St. Peter's Church, Nashville, Tenn.

THE Rev. H. S. WEBSTER of Moorhead has accepted a call to St. John's Church, Duluth, Minn.

DIED.

COLE.—Entered into Paradise, Maundy Thursday, March 31st, 1904, at her residence in Claverack, N. Y., ESTHER PARK COOKE, widow of the late John H. COLE, M.D.

"Eternal rest, grant her, O Lord; and let perpetual light shine upon her."

HARRADEN.—Fell asleep in Jesus, Easter week, A. D. 1881, JABEZ RICHARDS HARRADEN.

"Make him to be numbered with Thy saints: in glory everlasting."

JOYNER.—At the rectory, Bolivar, Tenn., Monday, February 22nd, 1904, MORTIMER JOYNER, beloved son of Rev. Nevill Joyner and Elizabeth Joyner.

WANTED.

POSITIONS OFFERED.

CHOIRMASTER, large city parish, gives up because of ill health. Recommend successor. $900, also class 30 pupils. Fine field. Address, with offer, 'GAMBA, Office LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

ORGANIST-CHOIRMASTER desires reappointment. Graduate of three English Colleges. Cathedral experience. Highest testimonials from Bishop, etc. Communicant. W. D. SAUNDERS, Mus. Doc., Thomasville, Ga.

PARISH AND CHURCH.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, Montrose-on-Hudson, N. Y.

FOREIGN TRAVEL.

EUROPE, $250. Select summer tour sailing by S. S. *Baltic*, newest and largest steamer afloat. Apply at once. Rev. L. D. TEMPLE, Flemington, B. 75, N. J.

CHOIR EXCHANGE.

CHURCHES supplied with highly qualified organists and singers at salaries $300 to $1,500. For testimonials and photographs of candidates, write the JOHN E. WEBSTER Co., 5 East 14th St., New York.

HOUSE TO LET—NEW YORK.

TO LET for summer months, furnished house, 10 rooms, all conveniences, overlooking Harlem River, New York City. Write for details and terms, Rev. R. H. WEVILL, 108 Woodycrest Ave., Bronx, New York City.

MISCELLANEOUS.

CHURCHYARD OF ST. JAMES-THE-LESS, PHILADELPHIA.

BURIAL LOTS can be purchased upon application to FRANCIS A. LEWIS, Accounting Warden, 512 Walnut St.

APPEALS FOR AID.

SISTERS, help me. Send rare stamps, coins, relics, old bills. If not, will you pray I may be restored to health? Ref., P. M. and Pastor. Mrs. N. J. ROBINETTE, Hodel, Va.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

MANY RECTORS AND CHURCHES

have not yet begun to send an annual offering to the General Clergy Relief Fund as recommended repeatedly by General Conventions, and as provided for in General Canons.

Good Friday and Easter are almost the last opportunities to place your name and church on the records before the Triennial Report to the General Convention, and thus to begin an act of loyalty and Catholicity and blessed, helpful charity to the whole brotherhood.

"We know that we have passed from death unto life because we love the brethren."

An offering is your love in action and made effective. The text is a test of life.

There are over 400 annuitants on our list; clergy, widows and orphans, to be paid quarterly. Help us to deal justly and liberally by them. Do you realize our burden and responsibility in this matter?

THE GENERAL CLERGY RELIEF FUND, THE CHURCH HOUSE, 12th and Walnut Streets, Philadelphia, Pa.

REV. ALFRED J. P. MCCLURE,
Assistant Treasurer.

BUREAU OF INFORMATION.

READERS of THE LIVING CHURCH desiring information regarding any class of goods, whether advertised in our columns or not, may correspond with our Advertising Department, 153 La Salle St., Chicago (enclosing stamped envelope for reply), and receive the best available information upon the subject free of charge. Always allow a reasonable time for reply, as it might be necessary to refer the inquiry to one of our other offices.

BOOKS RECEIVED.

THE YOUNG CHURCHMAN CO. Milwaukee, Wis.

The People's Psalter. A Plain Book for Those Who Wish to Use the Psalms in Church with Intelligence and Devotion. By the Rev. G. H. S. Walpole, D.D., Examining Chaplain to the Archbishop of York.

LEE & SHEPARD. Boston.

Young Explorers of the Amazon, or American Boys in Brazil. By Edward Stratemeyer, author of *Two Young Lumbermen,* etc. Illustrated by A. B. Shute. Price, $1.25.

THE HOBART COMPANY. New York.

A Knight of Columbia. A Story of the War. By General Charles King, author of *An Apache Princess,* etc. Illustrations by George Gibbs.

HOUGHTON, MIFFLIN & CO. Boston.

The Fire-Bringer. By William Vaughn Moody. Price, $1.10 net.

Kwaidan: Stories and Studies of Strange Things. Lafcadio Hearn, Lecturer on English Literature in the Imperial University of Tokyo, Japan (1896-1903), Honorary Member of the Japan Society, London. Price, $1.50.

A. C. McCLURG & CO. Chicago.

Robert Cavelier. The Romance of the Sieur de La Salle and His Discovery of the Mississippi River. By William Dana Orcutt. Illustrated by Charlotte Weber. Price, $1.50.

CHARLES SCRIBNER'S SONS. New York.

Old Testament Prophecy. By the late A. B. Davidson, D.D., LL.D., Litt.D., Professor of Hebrew, New College, Edinburgh. Price, $3.50 net.

Waiting Upon God. By the late A. B. Davidson, D.D., LL.D., Litt.D., Professor of Hebrew, New College, Edinburgh. Edited by J. A. Patterson, D.D., Professor of Hebrew, New College, Edinburgh. Price, $2.00 net.

The Messages of the Psalmists. The Psalms of the Old Testament Arranged in their Natural Grouping and Freely Rendered in Paraphrase. By John Edgar McFadyn, M.A. (Glas.), B.A. (Oxon.), Professor of Old Testament Literature and Exegesis in Knox College, Toronto. Price, $1.25 net.

Prayers Written at Valima. By Robert Louis Stevenson, with an Introduction by Mrs. Stevenson. Price, 50 cts.

PAMPHLETS.

Eleventh Annual Report of the House of the Annunciation for Crippled and Incurable Children under the care of the Sisters of the Annunciation (Incorporated 1893), 518 W. 152nd St., New York. Oct. 1, 1902, to Sept. 30, 1903.

The Church at Work

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

Opening of the Cathedral Choir – Rebuilding of Trinity Church.

AT THE SERVICE on Easter morning, at 10:30, the choir of the Cathedral of All Saints', Albany, which had been closed for a year, was opened with a short service of thanksgiving for the partial completion of the work. The service of dedication will be postponed until the rest of the work is finished.

What has been done, carries out, so far as the interior effect of the choir is concerned, the original design of the architect, Mr. Robert W. Gibson, and brings into clear view the great beauty of the work. It may be well in speaking of the original design to quote some statements as to the size and style of the building. The entire length of the building is 270 feet, the nave being 44 feet wide from centre to centre of columns, all which is really seating capacity, because the passage-ways are outside the columns in the nave and outside of the choir. The architecture of the building belongs to the first period of Gothic architecture, with a somewhat Spanish character, allied to what is known as Romanesque. The east window is now finished to its full proportion, with the addition to it of the great rose or wheel, and its beautifully carved stone-work with very exquisite glass is one of the most striking features of what has been done. The walls are carried up in stone arches for the triforium and the clerestory to their entire height, and from them rises the beautiful vaulted ceiling, steel and terra cotta, to a height of seventy feet. The material of which this ceiling is built has been deliberately chosen, not upon any ground of economy, but for lightness and resonance. The use of terra cotta in this way has abundant warrant in some of the most beautiful buildings in Europe. And it is a perfectly real material, not intended to be and not in any way an imitation of stone. There is no imitation of anything in this Cathedral, but everything is real and stands for what it really is. The reredos is a suggestion. The study of the final design has not yet been completed, and meanwhile it was thought better to put in the architectural portion of the reredos in staff or plaster so that the effect of it might be seen and studied. Of course the niches are to be filled with figures when the final reredos is made, which will be of stone, but so far as the outline of the reredos itself is concerned, it is completely shown in the present structure. The new stalls, which take the place of the former temporary choir seats, are rich and fine and in good keeping with the old fifteenth century stalls, which made the rear seats in the choir before.

What has been done beside this is the completion of the noble choir arch, the paving of the choir aisles and ambulatory with mosaic, and the building of the choir vestry, the general clergy vestry, and the vestry for the Cathedral clergy on Elk Street, and of two vestries on the other side for the Bishop and the Dean. The work is done in the most substantial and thorough way, and the grouping adds very much to the effect of the building and finishes the extreme of the East end. What remains to be done now is the building of the two organ chambers on either side of the choir, which will necessitate the raising of the choir aisles to a greater height; the building of the pinnacles and of the flying buttresses, all which will go immediately on without any further interruption of the use of the choir.

At the opening service on Easter day, the Bishop preached the sermon and celebrated the Holy Communion. The service used was Mozart in B flat, and there was an orchestral accompaniment beside the pianos, under the direction of Dr. Percy J. Starnes.

CONTRACTS have been awarded for the rebuilding of Trinity Church, Albany, which was destroyed by fire a few months ago. The cost will be about $10,000, including a guild room in the basement of the church.

ARIZONA.

JOHN MILLS KENDRICK, D.D., Miss. Bp.

Church Consecrated at Prescott.

THE NAME of the church at Prescott has been changed from The Advent to St. Luke's, and the church was consecrated by the latter name on Passion Sunday. The rector is the Rev. Fred T. Bennett.

BOISE.

JAMES B. FUNSTEN, D.D., Miss. Bp.

Mission Notes.

BISHOP FUNSTEN has returned from a somewhat extended Eastern and Southern trip.

IT IS CONTEMPLATED that a church will shortly be erected at Ross Fork for the Indian mission at that place.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

ON GOOD FRIDAY a sacred cantata, "The Seven Last Words of Christ," by Th. Dubois, was rendered at the Church of the Advent, San Francisco, by the choir of that parish, with the assistance of other singers.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

Petition for the Restoration of Dr. Irvine Refused.

A PETITION asking for the restoration of the Rev. I. N. W. Irvine, D.D., who was deposed by the Bishop of the Diocese some years ago, has been presented to the Bishop, bearing 85 signatures of clergy and laymen, including among others the Rev. Dr. Hodges of Baltimore, who was on the Board of Inquiry which examined charges against the Bishop, that had been made in connection with that deposition; Prof. Seabury of the General Theological Seminary; and a number of Churchmen in and around Philadelphia. The reply of the Bishop to the petition was made, not personally but through his counsel, Mr. C. M. Clement. Observing that the ground of the petition is said to be that there is no appellate court in the Church competent to review the decision of the diocesan court of Central Pennsylvania, which was the basis for the deposition of Dr. Irvine, it continues:

"The papers do not allege any errors or other ground upon which such appellate court might have reversed the determination of the diocesan court, nor do they assign any other than that technical reason for the termination of such sentence. Your attention is further called to the fact that these papers do not conform to the requirements of Canon 11.

"The Bishop of Central Pennsylvania being of the opinion that no reasons are presented sufficient to move him to act in the premises, and likewise being so advised by the members of the Standing Committee, has directed these papers to be filed with the records of the trial, and further directs me as his counsel to notify you of these conclusions."

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Holy Week and Easter Services.

GREATER interest than ever before has been manifested in the Holy Week, Good Friday, and Easter services in Chicago this year.

At St. Andrew's, the associate rector, the Rev. Mr. Pratt, who has been quite ill during Lent, was able to take his place during Holy Week and for the Easter services. On Good Friday the Three Hours' service was well attended, and in the evening Mercadante's Seven Last Words were sung. On Easter Day all the services were well attended, with a good proportion of the communicants present and receiving at the celebrations. At Grace Church, $50,000 was given for an endowment fund, and the income on $12,000 was pledged, beside an offering of $2,000 toward current expenses. There were about 500 communicants at the three celebrations. At St. Peter's, the largest number of communicants was recorded, being 1,100, and out of that large number all but 150 received at early celebrations. There were five celebrations in all. The offerings for the day amount to over $4,000. At Grace Church, Oak Park, the Three Hours' service on Good Friday was very well attended, and at the evening service the rector gave an instruction and preparation for the Easter communion, to over 700. On Easter day there were 704 communions made, mostly at the early celebrations, and the offerings amounted to $6,100. At the Church of St. John the Baptist, Chicago, 80 per cent. of the communicants received and the attendance taxed the capacity of the church. At the Church of the Advent and St. Timothy's, the Rev. D. L. Goodwin, who has just been ordained to the priesthood, celebrated the Holy Eucharist, and a very large proportion of the communicants of the missions received. At St. Mark's Church there were nearly 500 communicants, the offering $2,150. The music was especially fine here, as it always is. On Wednesday in Holy Week the choir rendered the Crucifixion most reverently and devoutly. At the Three Hours' service on Good Friday there was an attendance of more than 400. At Christ Church the results of a well-spent Lent were shown in the large number of communions made on Easter day. Nearly 600 persons were fed with the Bread of Life on this day. The offerings were large and will go toward reducing the debt. At the Church of the Epiphany there were 770 communicants, the largest number in the parish history, of whom 438 received at 7 A. M. The choir sang at all three of the largest services, namely, at 7, 10:30, and at the 7:45 P. M. Evening Prayer and Sunday School festival. The offerings were about $3,650, and will be applied to the debt for the new steam-heating plant. The Communion service at 7 A. M. on Easter day was that of Eyre in E flat, and at midday, Moir in D. The *Te Deum* was by Gounod in C. The evening canticles were by Lloyd in D. There were probably 2,650 people at the seven Easter services. Every blossom of the profuse decorations was a memorial. There were about 900 people at the five Good Friday services, of whom 300 attended the Three Hours' service. The choir sang an entire Passion cantata every Sunday evening during Lent, giving Gaul's "Passion Music" and Dubois' "The Seven Sayings from the Cross" twice, and Stainer's "The Crucifixion" and Dudley Buck's "The Story of the Cross" once each. The congregation crowded the church at most of these Sunday evenings in Lent. Over 1,000 people attended Easter services at All Saints' Church, Ravenswood, and 240 communions were made at early services. Offerings amounted to $1,000, of which $500 will be paid on the principal of the mortgage.

The Rev. W. T. Sumner, who has recently been appointed to officiate at St. George's Church, Chicago, will still continue to act as secretary to the Bishop Coadjutor.

The mission at Park Ridge which has been closed for the past few weeks, has been opened again under the Rev. H. C. Stone, and it is hoped that a lot will soon be purchased. The attendance on Easter day was remarkable and the interest displayed shows that the people here are in earnest.

COLORADO.

Charles S. Olmsted, D.D., Bishop.

Lenten Services—Sunday School Association—Notes.

The Bishop has recently received four young men as postulants for holy orders. It is very gratifying to be able to report that the Lenten services at the Crystal Theatre have been splendidly attended. The most important feature of the attendance has been the presence of so many men at each service. The total attendance for this Lent will be about four or five hundred more than they were last Lent, and the Brotherhood of St. Andrew feels gratified.

A new Sunday School Association has been organized for the Diocese of Colorado, which will meet on the Second Sunday after Easter at St. Stephen's Church, Denver. The officers of the Association are: Bishop Olmsted, President; Rev. H. R. O'Malley, Vice-President; Dr. F. F. Kramer, rector of All Saints', Denver, Corresponding Secretary; Ralph Paddock, Esq., Acting Secretary. The object of the Association is to stir up more interest and systematic instruction and missionary zeal among the teachers of the Sunday Schools, as well as among their pupils.

The Bishop spent Passion Sunday at Ascension Church, Salida. The Rev. J. W. Ohl, rector, presented another class for Confirmation, making twenty-two for the year. The Rev. Mr. Ohl is a grand example of the benefit to a Diocese of long rectorates. He has been called to larger parishes, at a larger salary, but he has thought it best for the work that he should remain where he is, and his vestry has recognized his beautiful character and single-mindedness and have given him an increase this year of $300 per annum. Mr. Ohl has frequently been honored by the Diocese by being elected a delegate to the General Convention, and it was only a few weeks ago that he declined a most pressing and urgent call to the rectorate of Holy Trinity Church, Pueblo.

At Canon City, under the rectorate of the Rev. Wm. W. Ayres, the different organizations of Christ Church have been very active this Lent. The Sunday School, the Ladies' Guild, and the Woman's Auxiliary have been working and accomplishing a great deal, not only on spiritual lines, but also in a successful endeavor to pay for their very beautiful church, pipe organ, and handsome furniture which it contains.

The Cathedral branch B. S. A. has leased from the Bishop and chapter of St. John's Cathedral, the Nurses' Home. Now it is St. Andrew's Hall, and will contain reading rooms, place for services, and accommodations for lodging for seventy-five to one hundred young men, with a preference for Brotherhood men. St. Andrew's Hall will enlist the activities and enterprise of the Brotherhood in Denver, which has nearly a hundred members enrolled at the present time. The keynote of the Brotherhood Convention held in Denver last October was "Forward," and St. Andrew's Hall will be something more tangible than the re-echo of the word.

Bishop Olmsted took the Three Hours' service at St. Mark's, Denver, on Good Friday, and Archdeacon Bywater the same at All Saints' Church, Loveland.

A new church is to be erected for St. Agnes', Manitou, and plans are now in course of selection. The church will cost about $15,000, of which $6,000 is the gift of Dr. and Mrs. W. A. Bell, given on condition that a like amount be raised in addition. The church will be erected in the Sulphur Springs Park, opposite the present edifice.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

A Prayer Card—Two Deaths—Notes.

A prayer card for children has been compiled by the Rev. E. Campion Acheson, rector of the Church of the Holy Trinity, Middletown, assisted by the Rev. Prof. Samuel Hart, D.D., of the Berkeley Divinity School. There are prayers for morning and evening, and upon entering and leaving church.

By the recent death of Mrs. Samuel Hitchcock of Cheshire, several public bequests become available. Among the legacies there is one of considerable amount for St. Peter's parish (the Rev. Horace H. Buck, rector). To the cemetery fund of the parish is left a legacy of $200.

St. Michael's, Litchfield (the Rev. Storrs O. Seymour, D.D., rector), suffers a severe loss in the recent death of Mrs. Harriet Buel Belden, widow of Colonel Charles C. Belden. Mrs. Belden had been for many years a faithful communicant, ever constant in her attendance upon the services of the Church, a loyal and generous supporter, zealous in every good work. *R. I. P.*

The Lenten preachers at Trinity Church, Wethersfield (the Rev. Karl Reiland, rector), have included the Rev. Alfred Poole Grint, Ph.D., Friday evenings at 7:30 o'clock, Rev. William G. Andrews, D.D., Rev. Arthur T. Randall, Rev. William J. Brewster, Rev. Frederick W. Harriman, D.D., Rev. Robert C. Tongue, Rev. Prof. Samuel R. Colladay, Rev. Edward Campion Acheson, Rev. Abraham J. Holland, Rev. Prof. Samuel Hart, D.D., Rev. James Goodwin, Rev. Reginald H. Scott, Rev. George Thomas Linsley.

DELAWARE.

Leighton Coleman, D.D., LL.D., Bishop.

Death of Rev. M. L. Poffenberger.

The Rev. Martin Luther Poffenberger, rector of St. Thomas' Church, Newark, Delaware, was instantly killed by the express on the Baltimore & Ohio road, near his home in Newark on Easter Even. Mr. Poffenberger was returning from his Easter Even service and was killed while crossing the track which runs near the rectory. He was a graduate of Roanoke College, Salem, Va., and was ordained deacon in 1886 and priest in 1888, by Bishop Paret. He was formerly at St. Paul's Church, Baltimore, 1886-87; St. Mary's, Anne Arundel Co., Md., 1887-90; St. John's, Md., 1890-95; Calvary, Tarboro, N. C., 1895-97; St. Thomas', Newark, Delaware, 1901-1904. May he rest in peace!

DULUTH.

J. D. Morrison, D.D., LL.D., Miss. Dp.

Memorial Gifts at Little Falls.

The dedication of the Church of Our Saviour, Little Falls (Rev. F. E. Alleyne, rector), occurred last January and was noted at the time. The church is largely furnished by memorial gifts, which include an altar erected in memory of the Rev. Herbert Root, rector of this parish from 1876 to 1880. The office lights are in memory of Miss Elizabeth Warner and the infant daughter of the Rev. H. F. Parshall, rector of St. John's Church, St. Cloud, Minn.; vesper lights in memory of Colonel Alexander Alleyne, British Army, father of the present rector; credence in loving memory of Bishop Gilbert; chancel window, subject, The Resurrection Morn, in memory of John and Nancy Stillwell; a window placed by the choir in memory of Bishop Whipple; a window placed by the travelling men, subject, The Good Samaritan; and a very large and beautiful window in loving memory of Mar-

tha Washington Tanner, subject, Christ Blessing Little Children. Other memorials are to be placed shortly, among which will be a beautiful sanctuary lamp.

FOND DU LAC.

Chas. C. Grafton, D.D., Bishop.
R. H. Weller, Jr., D.D., Bp. Coadj.

Easter at Oconto.

At St. Mark's Church, Oconto (Rev. J. Barrett, priest), Mozart's Seventh Mass in B flat was sung on Easter day. The church was crowded, and the Easter offerings were $160.59. One hundred people made their Easter communions. The other services were

CHURCH OF OUR SAVIOUR, LITTLE FALLS, MINN.

celebrations at 6 and 7:30 A. M., children's vespers at 3 P. M., and Solemn Evensong at 7:30 P. M., all of which were well attended.

GEORGIA.

C. K. Nelson, D.D., Bishop.

Mission at Augusta.

At the Church of the Good Shepherd, Augusta (the Rev. S. Alston Wragg, rector), a most helpful and successful ten days' mission, conducted by the Rev. Frs. Hughson and Sill, was brought to a close on Wednesday, March 9th. There were four services a day in addition to the usual daily Lenten services, and the attendance at all was far beyond the expectations of rector and congregation. As early as the third night it was necessary to place chairs in the aisles to accommodate the large congregations. The children's mission was most successful from all points of view, the attendance being very large. Over one hundred medals were given to the children for perfect attendance. The mission closed on Wednesday morning with an early celebration of the Holy Eucharist, and in spite of the fact that this was a week-day morning, and the service was an hour earlier (7 A. M.) than the usual hour for the early celebration. Nearly one hundred persons were present and made their Communions. A week later the Bishop visited the parish and confirmed the second class within six weeks.

LONG ISLAND.

Frederick Burgess, D.D., Bishop.

Many Memorial Gifts — Church Club — Large Confirmation Class—The Cathedral.

A new sanctuary rail was installed with appropriate ceremonies in St. Stephen's Church, Brooklyn (Rev. Henry T. Scudder, rector), the morning of Easter even. The rail is in memory of Mabel Beatrice Mart.

St. James' Church, Brooklyn (Rev. Thomas J. Crosby, rector), received a handsome Altar Cross, finished in dull gold and richly jewelled. On the middle step of the Calvary base the inscription appears: "Paul Van Cortland Quinby. Entered Into Paradise March 27, 1896.."

A memorial window was unveiled in Grace Church, Brooklyn (Rev. C. F. J. Wrigley, D.D., rector), on Easter day. It is in memory of Mrs. Gertrude Lefferts Vanderbilt, one of the founders and a generous contributor. The subject is "The Angel of Hope." A life-sized figure is shown in soft, rose-tinted robes back of which the arms of a cross are visible. The treatment of the subject brings the shades and high lights into pleasing effect.

At St. Joseph's Church, Queens (Rev. G. Wharton McMullen priest in charge), the eucharistic lights which had been removed from the altar, were restored Palm Sunday.

At St. Ann's Church, Brooklyn (Rev. Reese F. Alsop, D.D., rector), the festival of Easter was enhanced by the unveiling of a memorial window and the blessing of the new chancel rail. The window is in memory of Abraham Wyckoff, sometime a vestryman and warden of the parish. The design is based on the theme of the text (St. Luke xxii. 42): "Not My will but Thine be done." The window is in two lancets, one depicting Christ in the Garden of Gethsemane and the other the ministration of angels to our Lord. It is the work of Mayer of Munich, and is claimed to be one of the best creations of this establishment. The rail has as its treatment the standards ornamented by a combination of leaves and fruit of the vine and sheafs of wheat, suggesting the bread and wine of the sacrament. A small plate has the following inscription:

To the Glory of God
in memory of
ANN ALLEN
Died February 15, 1897, Aged 77 years
MARIA ALLEN
Died July 30, 1902, Aged 70 years

There will be unveiled in the Church of the Incarnation, Brooklyn (Rev. John G. Bacchus, D.D., rector), on the First Sunday after Easter, a memorial tablet of brass on a solid black walnut frame. The work is of R. Geissler, New York. The inscription on the tablet expresses the source and purport of its erection:

X
217
In memory of
ALBERT W. LINDSAY
an exemplary member of the
Brotherhood of St. Andrew
Died December 9, 1902, Aged 29.

The new brass altar rail just placed in Christ Church, West Islip (Rev. George D. Sparks, rector), adds much to the attractiveness of the church. Six standards of solid brass, ornamented with passion flowers and leaves of the same bright metal, support the plain massive rail, which is provided with a simple telescopic slide in the centre. The design was selected by the rector and Mr. A. C. Smith and is in keeping with the lectern and other fittings of the chancel. The memorial inscription, engraved on one side of the telescopic gate, is as follows:

To the Glory of God
given by the children of the sewing class
Easter 1904

"Come unto Me all ye that travail and are heavy laden, and I will refresh ye."

The work was executed by the Gorham Mfg. Co. of New York.

The annual meeting of the Church Club was held in the Diocesan House, Monday, March 28th. In his short address, the President referred to the increased interest on the part of the members manifest by the attendance, and gave credit to the excellent work of the literary committee. Mr. Paul E. Jones, chairman, is in part responsible for this result. The officers elected were: President, James Sherlock Davis; Vice-Presidents, George Foster Peabody, Wilhelmus Mynderse, and Harrington Putnam; Secretary, Sutherland R. Haxton; Treasurer, William B. Dall; Trustees, class of 1907, Edward Barr, Harkort Napier, Paul E. Jones, Herman de Selding, and E. Crawford Sandford. The Rev. Reese F. Alsop, D.D., read an interesting paper on "The Reformation."

The largest class presented for Confirmation was that of St. Thomas' Church, Brooklyn, which numbered 104 and was prepared by the associate rector, the Rev. Harry St. Clair Hathaway. Owing to the illness of Mr. Hathaway, the class was presented to the Bishop by the Rev. Dr. Cross. Numbered with the class were three converts from the Roman obedience, who were presented by Dr. Cross, himself a convert from the same communion, with these words:

"Right Rev. Father in God, I present unto you these three persons who, having renounced the errors of the Roman Church, wish to be admitted into the Holy Catholic and Apostolic Church, known in this country under the legal title of the Protestant Episcopal Church."

At the services on Easter Day were used for the first time in St. John's Church, Center Moriches (the Rev. H. W. R. Stafford, B.D., priest in charge), new altar cloths and a large morocco-bound Bible, presented by Mr. Hugh McBride of Brooklyn.

Work is soon to be begun upon a considerable change in the heating plant of the Cathedral at Garden City. The plan in-

cludes the building of a tunnel connecting the buildings of the foundation with a central power-house, in which steam will be generated and carried through the tunnel to the coils in the buildings. It is expected that the work will take nearly all summer, but will be completed before heat is wanted next fall.

LOS ANGELES.

Jos. H. Johnson, D.D., Bishop.

Missionary Conference Outlined.

The Seventh District Missionary Conference, gathered from the Dioceses and Missionary Jurisdictions west of the Rocky Mountains, will be in session in Los Angeles on Wednesday, Thursday, and Friday, April 13-16th, opening with Holy Communion at 10 o'clock on the first of these days at St. Paul's Pro-Cathedral, when the sermon will be preached by the Bishop of California. After the service will be a public greeting, when the Bishop of Los Angeles will make an address of welcome, and responses will be given by the Bishop of Colorado, the Rev. Dr. A. S. Lloyd, and Mr. John W. Wood, the two latter being the Secretaries of the General Missionary Board. In the afternoon there will be discussed the subject, "How to Interest Laymen in the Work of the Church," after which various organizations of lay people will be spoken of, including the Brotherhood of St. Andrew, the Girls' Friendly Society, the Woman's Auxiliary, and Church Clubs. A mass meeting with a large chorus choir will be held in the evening at the Pro-Cathedral. Thursday will begin with discussion of the subject of "Church Schools and Other Institutions within the Seventh District," in which the Bishop of Olympia will speak on Church Schools, the Bishop of California on Sisterhoods and Divinity Schools, and the Bishop of Los Angeles and Deaconess Grebe on Deaconess' Training Schools. "Church Unity an Essential to Church Progress," is the afternoon subject, on which the Bishops of Sacramento and Colorado will speak, and, it is hoped, also the Bishop Coadjutor of Chicago. A reception will be given in the evening by the Bishop and Mrs. Johnson. On Friday the general subject is "Church Extension," with a mass meeting for the Woman's Auxiliary in the afternoon. The visiting Bishops and others will generally speak on missionary subjects in the several city churches on the following Sunday, and there will be a Sunday School mass meeting at 3 o'clock in the afternoon, and at 8 in the evening a grand missionary mass meeting in Simpson's Auditorium.

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop

Good Friday—C. B. S. Service—Easter—Notes—Death of Rev. George C. Stokes.

The Three Hours' service on Good Friday was more generally observed than heretofore, several churches in the Diocese holding it for the first time. Among the latter was the Church of the Ascension, Baltimore.

The regular monthly meeting of the Confraternity of the Blessed Sacrament was held in St. Luke's Church, Baltimore, on Tuesday night in Holy Week. The special preacher on the occasion was the Rev. Professor A. W. Jenks of Toronto, Canada, who took for his text St. John iii. 14: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." Increased interest is being manifested in the Confraternity and its work and the number of active members is larger than ever before. Professor Jenks was the guest of the Rev. C. W. Coit, rector of St. Luke's, during Holy Week, and assisted in the services at St. Luke's, Mt. Calvary, and St. Stephen's.

While good programmes were rendered generally by Baltimore churches, the Easter music was not as elaborate as usual, orchestral assistance being dispensed with to a considerable degree. Owing to the large number of Church people who were losers in the recent fire, many churches have deemed it wise temporarily to curtail expenses.

The Rev. E. N. Webber of St. Clement's Church, Philadelphia, is visiting the Rev. Robert H. Paine, Rector of Mt. Calvary Church, Baltimore, and assisting in the services.

Mrs. Anna A. McCulloh, widow of John S. and mother of the Rev. Duncan McCulloh, rector of Immanuel parish, Baltimore County, died at his home in Glencoe, on March 26th, of the infirmities of age. The burial service was at the church and interment in the churchyard.

The burial service of Mr. George Edward Yewell at the Church of Our Saviour, Baltimore, on March 26th, recalled the fact that two-thirds of the men who were with Greely on his celebrated expedition had died of tuberculosis. Mr. Yewell was one of the last survivors of the famous Greely relief expedition. His death was caused by tuberculosis.

The St. Cecilia Guild held their annual service on Friday in Passion week at Emmanuel Church, Baltimore. The reports of the various chapters of the guild were read by the chaplain, the Rev. Percy Foster Hall. Bishop Paret was present. The cantata, "The Holy City," by Gaul, was then sung, the soloists being Mrs. S. M. Shoemaker, Mrs. Anderson, Misses Ada Mae Mitchell, and Grace Brewer, and Messrs. T. Bond Spiller and William Walter. The service closed with the St. Cecilia prayer and the benediction and the recessional hymn, "Angel Voices Ever Singing." The offering will be devoted to the organ fund of the new Church of the Messiah.

The Rev. George C. Stokes, for 44 years rector of the Church of the Redeemer, Govanstown, Baltimore, died suddenly of heart failure on Easter night at the rectory. He had officiated at the morning services and was apparently in his usual health. He was secretary of the Standing Committee, and one of the leading clergy of the Diocese. His age was 80 years, but in spite of that age he retained much of the activity of his youth. Only two of the diocesan clergy have been longer in their canonical connection with Maryland, these being the venerable Dr. Brand and the Rev. Dr. George A. Leakin.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Report on the Spiritual Efficiency of the Church—Diocesan Notes—Altar Cross at Lynn.

The committee appointed at the last diocesan Convention to report on the spiritual efficiency of the Church, have printed their report. The same report, through a sub-committee, suggests the following:

"1. The establishment in connection with the Cambridge Theological School of summer courses for the younger clergy, in hygiene, public sanitation, and philanthropic work, practically illustrated by visits to existing institutions.

"2. The establishment of post-graduate scholarships in connection with the Theological School, to be held for one year by a student who has approved himself during his college course, and who will devote the additional year to the study of sociological questions with a view to the coördinating of existing philanthropic efforts, and the suggestion of new lines of work under the influence of the Church." The necessary funds for the support of such a scholarship for one year as an experiment have already been provided.

The concluding portion of the report adds:

"II. When we come to consider the Bishop's later words there can be no doubt that the greater need is, as he says, 'For a more personal realization of our responsibility to God and a close abiding in His presence.'

"As a means in leading people to this we recommend for earnest consideration the advisability of a *General Mission* to be held simultaneously in all our churches in Boston and the immediate neighborhood, to be followed where possible by other similar efforts in other cities and towns in the Diocese.

"Such General Missions lasting about two weeks have been held in New York, St. Louis, and other cities in the States; Halifax and Ottawa in Canada; in London, and probably every large city and town throughout England. The results have been very great, both for the quickening of the personal life of many souls, and in renewing the energy and spirit of the Church as a whole, together with the quickening of parochial life.

"We recommend that the Bishop be asked to appoint a committee of clergy to consider the advisability of such a General Mission, with full powers to act in consultation with himself.

"Edward W. Osborne,
"George A. Sanderson,
"Clarence J. Blake."

The Rev. A. B. Shields, the artist-clergyman, has just completed an adaptation in oil of Bida's "Christ." The painting without the frame is 6¼ feet high, and 4 feet wide. This painting was placed in the chancel of the Church of the Redeemer, South Boston, of which he is rector, on Easter eve.

Church services will be resumed in Norwood in May. They will be held in Odd Fellows' hall.

The death of Miss Lucy R. Woods removes a faithful worker in Church work for many years. The Boston *Transcript* speaks thus of her work: "For over a quarter of a century had the treasures of her richly stored mind been given in unsparing service, with skilful ingenuity and stimulating enthusiasm to the young girls, who, as pupils in the Girls' High School, had come under her charge. To share with older students on Sundays at Trinity the wealth of well assimilated knowledge which entitled her to be considered the best Biblical scholar among the women in this city was a sincere pleasure to both giver and recipient. How precious and valued beyond her ken these and the many other leisure hours, so-called, that were filled to overflowing with blessed beneficences! Hers was a joyous nature and joy followed in her footsteps."

Good Friday services, notwithstanding the unfavorable weather, were largely attended. Bishop McVickar preached at Emmanuel, and Bishop Jaggar at St. Paul's. The Rev. Dr. J. N. Blanchard, in the absence of the rector, preached at Trinity Church. The rector conducted the Three Hours' service at the Advent, preceded by a short service with the reproaches. The "Story of the Cross" was given in the evening.

The diocesan Convention will take place May 4th, in Trinity Church, Boston. The Rev. Augustine H. Amory, rector of St. Stephen's, Lynn, is the preacher.

The Church of the Ascension, Waltham, has relinquished aid from the diocesan Board of Missions.—St. Mary's, Newton Lower Falls, has erected a parish house as a memorial.—A new mission has been started in South Laurence, where there are 125 Church families.—Ninety thousand dollars were given to the Episcopal City Mission for its

varied departments of work. There are 11 clergy, 12 missionaries, and 34 paid workers in summer, engaged in carrying on its enterprises.—Special musical services have been held during Lent in Christ Church, Hyde Park, and Christ Church, Quincy. These services have created a great interest on both communities, calling the attention of many outside the Church to the lessons of the great Penitential Season.—Work upon the parish house of St. Paul's, Peabody, was suspended during the winter. It has now been resumed and the building will be ready for occupancy this summer.

The "Story of the Cross" with stereopticon illustrations was given in the parish house of St. James', Cambridge, on Monday and Tuesday evenings of Holy Week, after Evening Prayer in the chapel.—Archdeacon Babcock desires to inform the clergy again, that he has removed from Hyde Park and is now at 46 Mt. Vernon St., Cambridge, Mass., where all mail matter should be addressed. —The Rev. M. J. Goodheart spoke on "Life and Work in the Oregon Mountains" before the Boston Clerical Association, April 4th. —A magnificent seven-branched candelabra, eight feet in height, was presented to St. James' Church, Roxbury (Rev. M. W. Dewart, rector), on Palm Sunday, in memory of Mrs. William H. McIntosh. The day was the second anniversary of the beginning of the present rectorship.

The brass altar cross shown in the accompanying illustration has recently been placed on the altar of St. Stephen's Church, Lynn (Rev. A. H. Amory, rector). It is 40 inches high, made of solid brass, very massive and heavy. The plan of the base, which stands on four claw feet, is a combination of the quatrefoil and square, a form which gives a great variety of surfaces and a handsome appearance. The shaft is ornamented with rectangular ornaments in relief, and at the intersection of the arms is the

ALTAR CROSS,
ST. STEPHEN'S CHURCH, LYNN, MASS.

Agnus Dei. At the ends of the arms and also radiating from the *Agnus Dei* center-piece, there are Fleur de Lis ornaments which give an appearance of lightness and grace to the upper part of the cross. It was made by the Gorham Mfg. Co. of New York and is engraved on the base:

To the Glory of God
and
In grateful remembrance of
His merciful preservation
January 26, 1904.
By the Rector, Augustine H. Amory, his wife
and friends

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Prayer Book Study at Madison — Milwaukee Notes—Easter at the Cathedral.

A number of young ladies from the University at Madison have been studying the Prayer Book during the past winter under the direction of the Rev. Dr. Reilly, rector of Grace Church. The meetings have been held from week to week in the guild hall, and have been largely attended through the winter months. Before the young ladies returned to their homes for the Easter vacation, they surprised the rector by presenting him with handsome and costly vestments. Miss Green made the presentation on behalf of the young ladies, and expressed their great pleasure in studying the Prayer Book with him during the past year. Dr. Reilly, completly overtaken by surprise, replied, expressing his gratitude for the gift and the affection which prompted it.

The rector of St. James' Church, Milwaukee, the Rev. E. G. Richardson, has returned from a somewhat extended trip with his mother, part of which was spent in cruising among the West Indies. He took the Easter services at St. James' Church. During his absence the parish enjoyed the very acceptable ministrations of the Rev. R. G. Noland.

The noon-day services during Holy Week at Y. M. C. A. hall were very successful, the attendance being deemed quite satisfactory, the largest number having been gathered on Good Friday, when the Rev. H. D. Robinson, D.D., warden of Racine College, was the speaker. On that day the Bishop preached the Three Hours' service at the Cathedral.

The communicants at All Saints' Cathedral on Easter day at the several celebrations were as follows: at 6 o'clock, 81; at 7, 140; at 8, 66; at 9:30, 13; at 11, being the High celebration, when the Bishop pontificated, 21; a total of 321 communicants during the day, of which 300 received at the early celebrations. The offerings, amounting to $1.050, were given entirely to diocesan missions as a special gift to be used in the payment of debts contracted in some recent building of new churches; this being the first time that it has been deemed practicable to use the Easter offering at the Cathedral for extra-parochial purposes. The Cathedral sets, therefore, a most happy example to other churches in that respect, and one that might well be copied, not only within but without the Diocese. It is worthy of note that instead of being smaller, after announcement of the purpose of the Easter offering had been made, it is larger than usual. The gift of two very handsome lace albs to the Cathedral was made by Mrs. Guy D. Berry.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

Serious Accident to Choristers in Minneapolis.

An accident which, it was feared, would prove serious, if not fatal, occurred in Minneapolis as the result of an Easter morning breakfast to the choir of Gethsemane Church (Rev. I. P. Johnson, rector). The choristers 60 in number, sang the music at an early celebration at 6:30, and were afterward served with breakfast in the guild hall of the church. During the later service, at 10:30, 40 out of the 60 choristers were taken ill, having, as afterward transpired, been affected by ptomaine poisoning from something served at breakfast. One by one they were obliged to leave the church, and the guild hall, in which they gathered, presented a distressing scene. Carriages were summoned and the boys were sent to their homes and to hospitals as rapidly as possible. The service was concluded with six boys and a few men in the choir. In the evening there was neither organist nor choirmaster, and only the small number of choristers who had finished the morning service were able to be present. Among those who had been poisoned there were several narrow escapes, but on Monday afternoon all are pronounced out of danger. The rector was not at the breakfast, but his son was among the first to show the effect of the poison.

Aside from that accident, Easter was a joyful one in the parish. There were 320 communions made at 6:30, 50 at 8 o'clock, and 175 at 11:30. The offerings, for the parish debt, were $3,500.

MISSISSIPPI.

Theo. D. Bratton, D.D., Bishop.

Rectory for Greenwood.

A rectory will shortly be built at Greenwood for the Church of the Nativity, the contract having just been let.

NEW JERSEY.

John Scarborough, D.D., Bishop.

Reformatory Work—Elizabeth—New Organ for New Brunswick.

Two of the clergy of the Church in this Diocese, the Rev. C. L. Cooder of St. Paul's Church, Rahway, and the Rev. John A. Trimmer of St. George's, Helmetta, are entrusted with the cure of souls among the young wards of the state in the Reformatory at Rahway and the Reform School at Jamesburg. These are the only institutions for boys and men supported by the State; the Jamesburg school is for young incorrigibles, and the Rahway institution for first offenders among boys and young men. Possibly no work in the Diocese is more important than that carried on by the priests who are in charge of the religious life of the inmates of these two institutions.

Some statistics from the Rahway reformatory bear out remarkably the statement made in the editorial columns of The Living Church of March 5th, that "the inmates [of most reformatories], as shown by the records of their personal and family history, are members of 'average' families, and their educational and moral advantages are just those of hundreds of thousands of other boys —no better, no worse." The classification of inmates at Rahway is according to the character of the families and homes from which they come. Families are classified as "good," "fair," "degenerate," and "criminal." The percentage of inmates under these classes shows only 10 from degenerate families and 5 from criminal, while 80 per cent. of the 300 present inmates are from fair families and 5 per cent. from good. Mr. Cooder, the chaplain of the reformatory, says that the conditions revealed there demand most earnest thought and prove that parents should ask, in all sincerity, what they are doing to save their own boys from a fate that is quite possible for any of them.

The Rev. Mr. Trimmer has been preaching a most interesting series of addresses lately to the three or four hundred boys in the Jamesburg school. Meantime the work in his own parish of St. George's, Helmetta, has not been neglected. The parish has suffered much owing to the winter by a succession of epidemics that have compelled the closing of the public schools as well as the Sunday School, and, for several weeks, the church. The latter is the only place of worship in the village. With the rectory and parish rooms it forms a beautiful group of buildings, deeded to the Diocese as a memorial, by the family of the late George W. Helme.

St. John's Church, Elizabeth, has made a good beginning of its third century of organized life. The health of the rector, the Rev. O. A. Glazebrook, D.D., is entirely restored, and the parish activities reflect his

renewed vigor. St. Andrew's chapel, which is in charge of the assistant at St. John's, the Rev. Brockholst Morgan, will soon, probably, be a self-supporting parish. It has been twice enlarged, and still there is need for more room.

Christ Church, New Brunswick (the Rev. E. B. Joyce, rector), is to have a new organ. The vestry has decided to buy a $5,000 instrument, for which the plans are already in drawing.

NEW MEXICO.

John Mills Kendrick, D.D., Miss. Bp.

Burial of Rev. John L. Gay.

The body of the late Rev. John L. Gay, who died in St. Louis, March 22nd, as noted last week, was brought for burial to Santa

Rev. John L. Gay.

Fe, which had been Mr. Gay's home during much of the past eight years. Twice he was chaplain of the New Mexico Legislature.

The burial service was on Palm Sunday at the Church of the Holy Faith, being conducted by the Rev. W. R. Dye.

NORTH DAKOTA.

Cameron Mann, D.D., Miss. Bp.

Good Friday at Devils Lake.

Bishop Mann conducted the Three Hours' services on Good Friday at Devils Lake.

OLYMPIA.

Frederick W. Keator, D.D., Miss. Bp.

Missionary Progress—Work among Seamen—The Bishop's Lenten Lectures.

Marked progress has recently been made in White River Valley, under the Archdeacon. The mission at Dunlop, recently organized, has secured pledges to the amount of $300 toward a church building and hopes are entertained of its early erection. Port Crescent, on the straits, 18 miles west of Port Angeles, had its first service recently conducted by the Rev. James Cheal, who will visit Port Crescent once a week. Lots and lumber have been given and it is expected that a building will be put up in the near future for worship. At Snohomish, under the care of the Rev. Carlton M. Hitchcock, the church building has been improved to the extent of $600; and at Centralia, where the Church some years ago through misunderstandings lost all its property, the work has been revived, under the supervision of the Archdeacon, and is now under the charge of the Rev. C. G. Hannah. A new church was opened in August last by the Bishop and a small rectory is now on the way to completion. During the past year St. Paul's Church, Buckley, has been supplied weekly with services, by the Rev. Dr. Webb, vicar of St. Luke's Church, Tacoma. Many improvements have been made in the church; amongst other things, new pews, chancel furniture, and electric lights.

An interesting work among seamen is being carried on in Tacoma, under the direction of Mr. A. E. Bernays, of the Church (of England) Missions to Seamen. Tacoma being one of the principal ports of the Pacific Coast, there is both great need of this work and a fine opportunity for carrying it on. The mission has its headquarters in the commodious parish house of St. Luke's Church, having the use of the reading room, gymnasium, writing and other rooms, and also of the large auditorium, where concerts and other entertainments are given each week. Prayers are said in the chapel every night at 10 o'clock and a service held for the seamen on Sunday evenings. The cosmopolitan character of the visitors to the Institute was shown by an interesting episode at a recent entertainment, when the Scandinavian, the German, the French, the English, and the American national hymns were sung successively; from six to ten or more representatives of each of these nationalities being present to join, in their own language, in the singing. Each ship as it comes into port is visited by the chaplain, who makes the institute and its work known and invites the crew to enjoy its hospitality. Outgoing ships are supplied with magazines and other literature. The work is cordially supported by the Bishop, who recently confirmed three seamen. The chaplain visits periodically other ports on the Sound.

Bishop Keator is delivering a series of sermons on the Wednesday evenings of Lent in St. Luke's, Trinity, and Holy Communion Churches, Tacoma, on "Some of the Greatest Needs of the Time": of the Knowledge of God, of Sin, of Christ the Saviour, of the Church, of the Sacraments. These services of the united parishes of the city are well attended, and the Bishop's strong presentation of his themes is commanding a marked interest.

OREGON.

B. W. Morris, D.D., Bishop.

Lenten Services.

The Lenten services at all the churches in Portland have been well attended, and the interest has been very gratifying to the several rectors. Outside the see city, where there are rectors, the same condition is reported. At Pendleton the people are looking forward with regret to the departure, soon after Easter, of their rector, the Rev. Wm. E. Potwine, who has served them for 22 years, and now takes work in Honolulu. At Astoria (Rev. W. S. Shirt, rector), the five parishes and missions under the care of the missionary have received attention during Lent as the time would permit. Baker City has been receiving attention from the Rev. H. D. Chambers of Portland, as have also La Grande, Cove, and Union. Baker City has just lost one of its most faithful workers in the death of Mrs. Jennie D. Furguson, who was one of the quiet, patient toilers in the Kingdom of Christ.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Palm Sunday—Endowments of Philadelphia Churches—Good Friday and Easter Services—Noonday Services—Philadelphia Notes—Death of Mortimer McMichael, Jr.—Divinity School Notes.

Never was Palm Sunday observed more generally. A slight snow had fallen early in the morning. At St. Clement's—which lends itself admirably to religious functions, with its wide aisles and corridor—the service was very impressive, as a part of the choir sang "All glory, laud, and honor," in the corridor, whilst the other singers were in the church. Then came the three knocks by the crucifer on the door of the church, and the entrance of

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the procession once more. There was a very large congregation. At the Church of the Annunciation the office for the Blessing of the Palms is according to ancient usage, and is printed in full for the congregation. At St. Mark's, at St. Elisabeth's, and at the Church of the Evangelists, there was the usual blessing, procession, and distribution. In many other churches, where the service was less elaborate, palm branches were also distributed.

The mission of St. Alban's, Olney (the Rev. Archibald Campbell Knowles, vicar), has received a burial bier.

The endowment funds of the churches in Philadelphia are as follows: Christ Church, $150,000; Holy Comforter, $76,000; St. James', $52,000; St. Luke's, Germantown, $10,000; St. Andrew's, Philadelphia, $77,000; Grace, $66,000; Ascension, $10,000; All Saints', $1,500; Advent, $31,000; St. James', Kingsessing, $3,500; Nativity, $37,000; Crucifixion, $17,000; St. Mark's, $30,000; St. Jude's, $13,000; St. Clement's, $10,000; Holy Trinity, $30,000; Calvary, West Philadelphia, $9,000; St. Timothy's, Roxboro, $29,000; Holy Apostles, $35,000; Holy Communion, $11,000; Good Shepherd, Kensington, $3,000; St. Luke-Epiphany, $303,000. These sums, in a number of instances, have been increased since these figures were reported, and in cases the Easter Day offertory is used to increase in some parishes the endowment. A wealthy Churchman wished many years ago to begin an endowment fund for old St. Paul's Church, in the days of its prosperity, and it was thought useless to begin such an endowment, but recent events have proven the lack of foresight. A few parishes with large endowments have not reported the amount, and there are a number with small funds for this purpose—that is, less than $1,000. In the case of old St. Andrew's—once the church from which Bishops were selected—and the Church of the Advent, where the parishioners have removed far away and where a foreign or a transient class of persons reside, an endowment fund has served to secure the ministrations of the Church to that section.

Good Friday was a damp and disagreeable day in Philadelphia, but Easter even dawned bright and fair. Easter day is, perhaps, the one day in all the year when the unchurched crowd out the faithful. It was on Easter day, April 8, 1787, when the first Bishop of Pennsylvania, the Rt. Rev. William White, D.D., officiated in old Christ Church, after his consecration in England, and ever since that time, at the morning service the Bishop of Pennsylvania has visited old Christ Church to confer the sacrament of Confirmation. Most of the churches provide two or more celebrations of the Holy Communion; those with only a mid-day celebration are become fewer and fewer.

The music in all the churches was elaborate. It is becoming more and more the custom to have Matins at an earlier hour and plain, at least on festivals of the first class. At the Church of the Holy Comforter, the service was Cruickshank's. At St. Clement's the Mass was Weber in E flat. At the Holy Comforter, the service was Agutter in B flat. At the Mediator, Dykes in F.; St. Peter's, Germantown, Field's in F major; at the Holy Spirit, Hughes' in E flat; at the Advent, Stainer's in F; at the Transfiguration, Mozart's Seventh Mass with orchestral accompaniment; at St. Mary's, Martin's in C; at St. Asaph's, Bala, Eyre's in E flat; old St. Peter's, Selby's in C; at the Church of the Ascension, Schubert's in B flat; at St. Andrew's, West Philadelphia, Stainer in B flat; at the Church of the Evangelists, Schubert's Mass in G; at St. Chrysostom's, Gounod's St. Cecilia; at St. Jude's, Eyre's in E flat; at the Church of the Annunciation, Gounod's Mass; at St. Elisabeth's, Tours' in F.

The City Mission and the Home for Incurables will each receive, by the will of Mrs. Frances Simpson, $300. The testatrix stipulates that the bequests be paid out of the proceeds of the sale of her home, 2133 Christian Street, after her husband's death.

The Rev. John Fulton, D.D., editor of *The Church Standard*, addressed a meeting of ministers of various religious bodies on the subject of "Church Unity" in the Witherspoon Building, Philadelphia, on Monday, March 28th. He cherished no visions of an immediate visible unity, but believed it would come. He wondered whether they would not laugh outright in heaven to think of their foolish, squabbling divisions here, and whether they would not blush with shame at their own share in them. The Bishop Coadjutor was present and said, among other things, that Missions are being pushed back by denominational divisions.

A brass bell has been provided for the upper sacristy at St. Clement's. It was used for the first time on St. Patrick's day. It is rung to announce the entrance of the priest at the early celebrations.

The Lenten noon-day services at all three places in Philadelphia closed on Easter even. The larger number were in attendance at St. Stephen's Church, which is admirably situated for business people. At Association Hall there was more or less objection to a hall, but the attendance has been encouraging and Churchly services were brought to many in the vicinity who would not otherwise have been influenced thereby, as all the Bishops and priests were vested. At old St. Paul's (the Rev. Dr. Herman L. Duhring, priest-in-charge), the majority of the congregation has been men. At the closing service, Dr. Duhring spoke from the text: "I stir up your pure minds by way of remembrance: That ye may be mindful of the words which were spoken" (II. Peter iii. 1, 2). In the course of the remarks he summed up some of the results as follows: "A larger percentage of men, as a proof that men will go to church. Workmen represented at the services, which proves that they are not opposed to the Church." The congregational singing was praised, as well as the faithfulness of the men of the Brotherhood of St. Andrew as singers and ushers. The offering was announced as very satisfactory. It is intended to continue services for business people at old St. Paul's on Friday at noon for the present. The Bishop Coadjutor will preach on Friday, April 8, and the Rev. Dr. Tomkins on the following Friday. There will also be held each day a service of intercession in the church for missions.

At the Church of the Good Shepherd (the Rev. John A. Goodfellow, rector), during Lent, special services for men and boys were held on week-day nights. The speakers were the Rev. Fr. Huntington, O.H.C., and the Rev. Messrs. Robinson, Caley, Tyler, and Dubell. Although the weather was inclement, the total attendance was 325. More than one-half of the class confirmed in this parish on the Fifth Sunday in Lent were males.

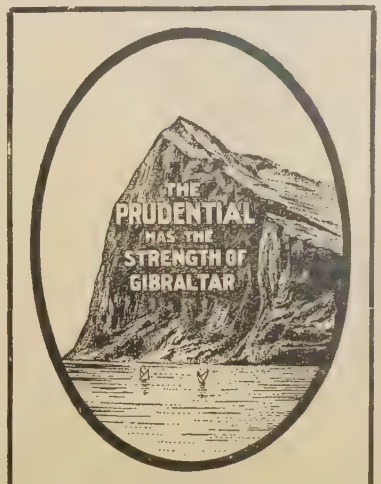
A baseball league is about to be begun among the Juniors of the Philadelphia Local Assembly, B. S. A. Mr. Ewing L. Miller has given a silver cup to be contested for during the season.

The members of the Missionary Chapter of the Philadelphia Divinity School have presented to the new mission in the West Philadelphia Convocation at Fifty-first and Spruce Streets (the Rev. H. McKnight Moore, priest in charge), a large brass altar cross.

At St. George's Chapel, Port Richmond (the Rev. A. J. Arkin, priest in charge), on Easter day a new pulpit, presented by St. Cecilia's Guild of old St. Paul's Church, Philadelphia, and a new lectern of oak, presented by the warden as a memorial to his wife, were used.

The Rev. Joseph Holland Earp has become rector of St. James' Church, Downingtown, Pa. This parish is well equipped with all the needful buildings and was admitted into union with the Diocese in 1843. The present number of communicants is 128. The receipts from all sources during last convention year was $2,240.71. The estimated value of the property, real and personal, is $15,000. There is no debt.

On Tuesday in Holy Week, a distinguished Churchman, Mr. Morton McMichael, Jr., died suddenly in his chair at his home in Philadelphia. Mr. McMichael had for a long time been a vestryman of St. Mark's parish, and formerly occupied the same post at Holy Trinity. He was a son of former



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Mayor Morton McMichael, and was cashier of one of the leading banks. On Palm Sunday he had been, as usual, one of those to gather the alms at the offertory, at St. Mark's Church. His death was due to heart trouble. The burial took place at St. Mark's Church on Maundy Thursday.

THE PHILADELPHIA DIVINITY SCHOOL.

MR. PETERO C. DAITO, a Japanese student studying at the Divinity School, addressed the Student Volunteer Union, in Witherspoon Hall, on Saturday evening, the 19th inst. His subject was, "The Crisis in the Japanese Student's Life."

THE SIXTH special service under the auspices of the Missionary Chapter of the School was held at St. James' Church (the Rev. W. C. Richardson, rector), on the Fifth Sunday in Lent. The rector and the Rev. Dr. Jesse Y. Burk, secretary of the board of trustees of the University of Pennsylvania, preached. Dr. Burk said that the University is the daughter of the Church, and as we view the new problems that confront us, as we see the learning of heathen countries, we are forced to believe that there should be the closest union and concord of the two.

THE REV. SAMUEL FREUDER, formerly a Jewish rabbi, lectured before the Missionary Conference on Monday, the 21st inst. His subject was, "The Talmud." He exhibited the famous Ram's Horn, and blew it as it is done on the Jewish New Year's day, and on the Day of Atonement. He gave a general outline of the Talmud and the method of study pursued by the Jewish boy. He presented the Missionary Chapter with a Jewish Prayer Book, with Isaiah lvi. 7, "Mine house shall be called an house of prayer for all people" written on the fly-leaf.

ON THURSDAY afternoon, the 24th inst., a map of the world with a silver cross planted at every missionary post where a graduate of the school is stationed, was presented to the Missionary Chapter. At the meeting the Bishop, the Bishop Coadjutor of the Diocese, and the Dean of the Divinity School delivered very interesting addresses. The faculty and several friends were present.

SALINA.

S. M. GRISWOLD, D.D., Miss. Bp.

Site Purchased for the Cathedral.

THE SITE for the new Cathedral to be erected has been purchased, on the corner of Eighth and Walnut Streets, and it is expected that work on the edifice will be commenced almost immediately. It is hoped that it may be completed by January 1, 1905.

SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Bp.

New Altar for De Smet.

A NEW ALTAR has been purchased by the ladies of the mission at De Smet and has been placed in the church.

SOUTHERN OHIO.

T. A. JAGGAR, D.D., Bishop.
BOYD VINCENT, D.D., Bishop Coadj.

Large Confirmation Class — Improvements at Greenville.

BISHOP VINCENT, on Sunday, March 27th, confirmed a class of 99 in Christ Church, Cincinnati, being the largest class ever confirmed in the history of the Diocese.

THE NEW stone church and parish house for St. Luke's parish, Greenville, have been completed; but owing to the inferior work said to have been performed by the contractor, the vestry has refused to pay the balance due, and have used the amount in making alterations, so that both buildings will conform to the plans and specifications of the architect. Part of the work consisted in placing an entirely new foundation under the church and parish house, and also tearing out the wall back of the chancel so that the large triple chancel window might be placed in its proper position. The vestry has also brought suit for damages against the contractor and his bonding company. In turn the contractor has entered suit against the vestry for the amount still due under the contract. The lawyers for the contractor have given permission to the congregation to use the parish house, and services are being held there instead of in the old church.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Quiet Days – Notes.

THE ANNUAL Quiet Day for the Woman's Auxiliary branches of Memphis was conducted at St. Mary's Cathedral, Memphis, on the Feast of the Annunciation, by the Rev. F. W. Goodman of St. Paul's Church, Chattanooga, his subjects being The Power of Silence, Our Lord, Our Example in Temptation, Our Lord, Our Example in Work, and Our Lord, Our Example in Death. There was a large attendance. Bishop Gailor conducted a Quiet Day at Christ Church, Nashville, for the Auxiliary women, and the Rev. E. A. Bazett-Jones a few days previously likewise administered to the associates of the Church Orphans' Home, Memphis, by arrangement of the Sisters of St. Mary, in charge.

BISHOP GAILOR is to give his long-contemplated lecture on General N. B. Forrest, April 15th, which will be of so much interest to the people of the South. He has set the date of the consecration of Holy Trinity

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Having read of the success of some of your readers selling Dish-washers, I have tried the work with wonderful success. I have not made less than $9.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-washer Co., of St. Louis, Mo. I used it to take orders and sold 12 Dish-washers the first day. The Mound City Dish-washer Co. will start you. Write them for particulars. Ladies can do as well as men. F 27 JOHN F. M.

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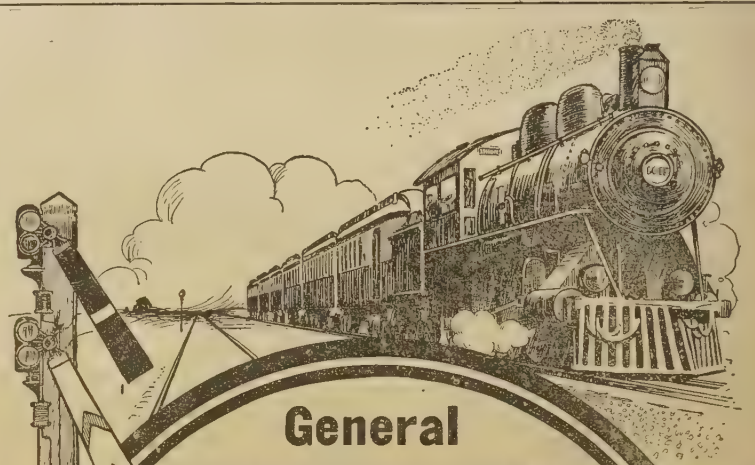
160 ACRE FARMS IN WESTERN CANADA FREE
LANDS
POSSESS GREAT ATTRACTIONS. The man having a large family, the renter, and, in fact, any one who may be looking for a home, cannot do better than make inquiry regarding the
Free Homestead Lands
of Western Canada, noted for its adaptability to grain raising, cattle ranching and mixed farming. Its climate is highly spoken of. Socially, the people of Western Canada have no peers. The several religious denominations are well represented. Law and order are most carefully observed, while the observance of the Sabbath day is most strictly guarded.
For Atlas, Railway Rates and other information, apply to nearest authorized Canadian Government Agent, or to
W. D. SCOTT, Sup't of Immigration, OTTAWA, CANADA.



General Conference Special to Los Angeles

THE NORTH-WESTERN LINE

leaves Chicago via the Chicago, Union Pacific and North-Western Line 10.15 p.m., Tuesday, April 26.
The route is through the beautiful prairie country of Northern Illinois, Iowa and Nebraska and the wonderful mountain scenery of Colorado and Utah. The itinerary provides for a day spent in sight-seeing at Denver, another at Colorado Springs and Manitou, Pike's Peak and the Garden of the Gods, and Sunday at Salt Lake City.

$50 Round trip from Chicago
Correspondingly low rates from all points.

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Pullman tourist and standard sleeping cars through without change. Two fast daily transcontinental trains. Choice of routes both going and returning. Write for full particulars, itinerary, etc.

W. B. KNISKERN,
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NW218

Church, Memphis (the Rev. Peter Wager, priest-in-charge), for Easter Monday.

By the will of the late Colonel Johnson of St. Elmo, Chattanooga, funds were left for the erection of a church for St. Elmo mission, work on which will be started before long, the same to be a memorial of certain members of the family.

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Holy Week Services.

At the Pro-Cathedral Church of the Ascension, on Tuesday evening in Holy Week, Stainer's "Crucifixion" was sung as a devotional service, and was most beautifully rendered with accompaniment of string instruments besides the organ. On Thursday evening, the Bishop conducted a Quiet Hour for communicants, and on Good Friday the Three Hours' service. On each day of the week except Friday there were two celebrations.

A parochial retreat was held at St. James' Church (the Rev. James W. Clark, rector), on Tuesday in Holy Week. The Rev. Father Hughson, O. H. C., was the conductor, and took for his subject, "The Individual Call of a Christian," based upon the second lesson for the morning, especially the words, "Ye have not chosen Me, but I have chosen you." There were two early celebrations and three meditations during the day. Father Hughson and Father Sill, of the same Order, were the preachers at the Palm Sunday and Holy Week services at St. Mark's Church (Rev. Wm. Devries, rector).

At the Confirmation at St. Thomas' Church in Passion week, of the 61 candidates presented by the rector, the Rev. C. Ernest Smith, D.D., six were by birth and training, Presbyterians; five, Methodists; three, Roman Catholics; two, Congregationalists; two, Unitarians; and one each came from the Lutherans, Baptists, and Universalists. There was a large proportion of men and boys in the class, which may be due to the unusual fact that the parish Sunday School has more boys than girls on its list. The Crucifixion was sung at St. Thomas' also in Holy Week, and at St. Paul's, on Monday, and on Good Friday evening.

CHINA.

Bishop Schereschewsky's Work.

A letter to a Massachusetts clergyman from Bishop Schereschewsky indicates that he is still busily engaged in his Chinese translation of the Scriptures, and is now in particular at work upon the references, which he hopes to complete within a few months. If his life is spared, he will take up other enterprises in the same language, when this work is done. The Bishop will be seventy-five years old in May, and is in good health.

JAPAN.

Perry Memorial Fund Established.

The 50th anniversary of the signing of the Perry Treaty between Japan and the United States was commemorated on March 31st in Tokyo by a large gathering of Americans and Japanese, who formed the Perry Memorial Relief Fund as a war charity in order to mark the anniversary. The sum of $37,500 was subscribed at once, and it was decided to appoint committees to increase the fund in all American cities. The fund will be dispensed under the direction of the Emperor of Japan in granting aid to destitute families of soldiers and sailors. The main address was delivered by Count Okuma, formerly Japanese premier. Bishop McKim made the suggestion of the fund which was determined upon, and has since cabled that the movement has the fullest endorsement of representative Americans and Japanese. He says there is great enthusiasm throughout the empire at the happy suggestion whereby the close ties between the Japanese and the American people may be cemented, and asks the fullest coöperation, especially from American Christians. The success of the fund, he says, will greatly increase the prestige of Christian work in Japan, and the Bishop ardently hopes that the American people will respond cordially. Among the original subscribers were the American-Asiatic Society with $5,000, United States Minister Griscom, $500, and others.

MEXICO.

Death of Bishop Riley.

Bishop Riley, who was consecrated by Bishops of the American Church for the Church of Jesus in Mexico, in 1879, died in Tacubaya, a suburb of the City of Mexico, on March 13th. Bishop Riley was a native of Chili, about 70 years of age, and was educated at a Jesuit school in South America and at Columbia College. He then travelled through the Holy Land and in England, and was ordained both deacon and priest by Bishop Horatio Potter of New York. His first work was among the Cubans in New York City, after which he became interested in a reform movement within the [Roman] Church in Mexico, which movement seemed to assume considerable proportions and was believed to justify the intervention of the American Church in its behalf. For a time it was very hopeful, but grave mistakes were made by those who were in charge of the movement in this country as well as by the local administration in Mexico. Bishop Riley was finally consecrated Bishop by the Bishops of the American Commission, who had been charged by the House of Bishops with the supervision of the work in Mexico, and in a manner that was afterward seen to have been wholly uncanonical and to have been in fact a grave mistake. Bishop Riley disappointed the hopes that had been reposed in him, and was charged with various offences, and after difficulties which amounted practically to the disruption of the whole movement, his resignation was invited and accepted by our own House

NO PLACE

THE LAZY ONES MUST STAND ASIDE.

That dull, heavy feeling from coffee may not amount to much in itself, but it's a great obstacle in the way of fame and fortune, for it kills ambition and makes one lazy and finally sick.

The successful men or women must first conquer themselves. The way to conquer that dull, stupid feeling 9 times out of 10 is to pay a little attention to proper food, coffee in particular will dull the senses and make one feel lazy and stupid after the first effects of the cup have worn off an hour or so after drinking it.

"I was a lover of coffee," says a New York man. "It seemed to me breakfast was nothing without it, but I noticed an hour or so after breakfast a dull, stupid feeling came over me, accompanied frequently by nausea.

"Thinking perhaps it was caused by coffee I wanted to make sure of it, so I gave up the use of coffee and drank Postum in its place. My old trouble disappeared and I learned to look forward to my Postum with as much eagerness as I used to look to coffee, and instead of being bad in its effect, Postum is very healthy, and I feel "fit as a lord" right along. Name given by Postum Co., Battle Creek, Mich.

There's a reason why Postum helps toward fame and fortune when used in place of coffee, the drug-drink.

Look in each package for the famous little book, "The Road to Wellville."

Educational.

ILLINOIS.

WATERMAN HALL—The Chicago Diocesan School for Girls—Sycamore, Illinois.

The Fifteenth Academic year began on September 16, 1903. New Gymnasium, Auditorium, and Music Hall. The Rt. Rev. Wm. E. McLaren, D.D., D.C.L., President, and the Rt. Rev. Chas. P. Anderson, D.D., the Vice-President of the Board of Trustees.

Address, Rev. B. F. Fleetwood, D.D., Rector.

ST. MARY'S School for Girls (1868)
A Training and Finishing School
ST. ALBAN'S School for Boys (1890)
Military, Classical, Commercial

These Schools are accessible by the Santa Fe and Burlington Systems. Address Rev. C.W. Leffingwell, D.D., Rector and Founder, Knoxville, Illinois.

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Miss MIRA H. HALL, Principal,
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NEW YORK.

THE GENERAL THEOLOGICAL SEMINARY.
Chelsea Square, NEW YORK.

The academic year began on Wednesday in the September Ember Week.

Special Students admitted and Graduate course for Graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from
THE DEAN.

HOOSAC SCHOOL
HOOSICK, N. Y. Church School for boys. Prepares for college. Situated among the hills of the Berkshire Range, 30 miles from Albany. For catalogue apply to Rev. E. D. Tibbits, Rector. Rt. Rev. W. C. Doane, D.D., Visitor.

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"The school that makes manly boys." Graduates enter any university. Diploma admits to Universities of Michigan and Wisconsin. Address, Rev. H. D. Robinson, Warden, Racine, Wis.

SISTERS OF ST. MARY.

KEMPER HALL, Kenosha, Wis.
A School for Girls under the care of the Sisters of St. Mary. The Thirty-fifth year begins September 28, 1903. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address The Sister Superior.

SAINT KATHARINE'S, Davenport, Iowa.
A School for Girls under the care of the Sisters of S. Mary. The Twentieth year begins on September 22, 1903. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. W. E. McLaren D.D., Chicago; Rt. Rev. I. L. Nicholson, D.D., Milwaukee; J. J. Richardson, Esq., Davenport; Simon Casady, Des Moines, Iowa.
Address: The Sister in Charge of the School

of Bishops in 1884, after which, on Nov. 29, 1895, at a special session of the House of Bishops, he was suspended from the exercise of the episcopal office. His death ends a very unhappy chapter in the history of the American Church, the difficulties of which have not yet ceased to be the ground for serious perplexity.

CANADA.

News of the Dioceses—Death of Canon Smith.

Diocese of Fredericton.

By the unanimous desire of the congregation, St. Luke's Church, St. John, is to have free seats, which are to be entirely unappropriated. No such means of raising money for church purposes as bazaars, etc., are countenanced, and the funds contributed for charitable and missionary work has risen from $100 a year to $1,000. The church debt was paid off last year, and at the March meeting the receipts were shown to have increased by $700 this year over last.

Diocese of Montreal.

Bishop Reeve of Mackenzie River preached in St. George's Church, Montreal, and in St. James the Apostle's, on Palm Sunday. The Bishop was on his way back to his Diocese, on his return from a visit to England. In addition to his own Diocese, which covers half a million square miles, the Bishop is at present in charge of the See of Athabasca, covering 250,000 square miles.—The quarterly meeting of the diocesan Board of the Woman's Auxiliary was held at St. Matthias' Church, March 23d. The rector, the Rev. E. Bushell conducted the devotional part of the meeting and gave an address on missionary work. The ladies of St. Matthias' Church afterward entertained the visitors at tea.—The daily services in the city churches during Holy Week were well attended.

Diocese of Rupert's Land.

It has been arranged that the diocesan Synod should meet in Winnipeg, April 11th, for the purpose of electing a successor to Archbishop Machray.

Diocese of Moosonee.

The few clergy of this isolated Diocese presented an address to their Bishop, the Rt. Rev. Jervois A. Newnham, at their February conference, expressing regret at his departure from among them to take up his new work as Bishop of Saskatchewan. They are to present him also with his new episcopal ring.

Diocese of Calgary.

A branch of the Woman's Auxiliary was formed in March at Calgary. Officers were elected and the first meeting arranged to be held in Easter week.—Bishop Pinkham held an ordination of deacons March 25th.—Much regret is felt in the Diocese at the death of the Rural Dean of McLeod and rector of Pincher Creek, the Rev. Canon Smith, who passed away suddenly on the morning of St. Matthias' Day. He had been at work in the Diocese since 1884, and was a most faithful parish priest, in addition to filling other offices.

Diocese of Kootenay.

Clergymen and church buildings are badly needed at several places in the Diocese. The only room which can be obtained for services in one place is the dining room of a boarding house, and at another a small school house. This is the report of the Ven. Archdeacon Beer, on his return from visiting the parishes along the line of the Crows' Nest Railway.

Diocese of Ontario.

Improvements are being made in the church at Gananoque.—A beautiful Communion service is being provided by the parish at Kemptville, in memory of the late Canon Spencer, who ministered in the parish at one time.

Diocese of Huron.

A good deal of business was despatched at the quarterly meeting of the Executive Committee of the Diocese in March. The Dean and four new Archdeacons were all present. Bishop Baldwin has appointed the rector of St. James' Church, St. Mary's, the Rev. W. J. Taylor, to be rural dean of Perth.

The Magazines

During the past five years, members of the Eastern Church have given many indications of a friendly disposition toward Anglicans, and have shown a fairly intelligent appreciation of the Anglican position. Some Easterns have even sanguine hopes of intercommunion. One of these is the Rev. Father Teknopoulos, a Greek priest in London, who since January, 1903, has edited a Greek-English periodical, *The Union of the Churches*, in the interests of a better understanding between Anglicans and Orthodox. The thirty numbers hitherto published have contained accounts of intercourse between members of the two communions, and some detailed discussions of doctrinal and liturgical points. There has been an especially interesting correspondence on "Points of Divergence" between the Rev. N. Green Armytage, an English clergyman, and "N. S.," a priest of Constantinople. This has emphasized the reality of divergence in teaching, point of view, and modes of argument.

The periodical gives much useful informa-

"Incurable" Stomach Trouble

Cured With Five Bottles of Drake's Palmetto Wine, Costing $3 75.

Mrs. B. W. Smith, Maloy, Iowa, says: Three doses of Drake's Palmetto Wine gave me the first relief from two years of constant stomach distress. Five 75 cent bottles have cured me. The best doctors and largely advertised medicines utterly failed to give me any relief. I can now eat any wholesome food and have gained twenty pounds weight in three months. Our druggist sold nine bottles of Drake's Palmetto Wine one day to my friends who know what it has done for me. I am recommending it to all who suffer. The Drake Formula Company, Drake Building, Chicago, Ill., will send a trial bottle of Drake's Palmetto Wine free and prepaid to any one who suffers with stomach trouble or constipation. One small dose a day gives prompt relief and cures to stay cured.

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and continued success is a guarantee to you of good quality and fair dealing.

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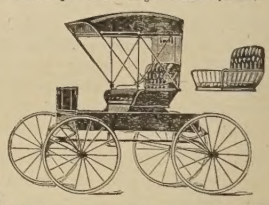
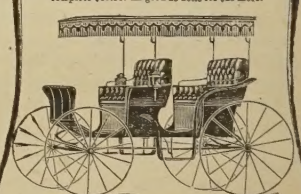
anywhere but sell direct to you, thus saving you the agent's and dealer's profit. We are the largest manufacturers of vehicles and harness in the world selling on this plan exclusively. We ship for examination guaranteeing safe delivery. You are out nothing if not satisfied. We make over 200 styles of vehicles and 65 styles of harness. Our prices on both vehicles and harness represent the actual cost of material and making plus one profit. Our large illustrated catalog is free. Send for it.

No. 42—Double Surrey Harness. Price complete with Collars, $19.50. As good as sells for $8 more.

No. 717—Bike Wagon, with short wood caps on axles and full circle fifth wheel. Has 1¼-inch Kelly Cushion Tires. Price complete $55.50. As good as sells for $25 more.



No. 629½—Combination Bike Gear Top Buggy and Spindle Seat Driving Wagon. Extra spindle seat is complete with cushion. ⅞-inch Kelly Rubber Tires. Price complete $69.50. As good as sells for $25 more.



No. 327—Canopy Top Surrey. Price complete $80. As good as sells for $30 more.

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ELKHART, IND.

"Wonderland 1904"

Published by the **Northern Pacific** and sent by Chas. S. Fee, St. Paul, Minn., to any address for six cents—the postage—describes the **Hunting** and **Fishing** in the Northwest; shows what vast quantities of **Lignite Coal,** the poor man's fuel, underlie western North Dakota and how rapidly and easily it is now mined; has a long chapter on **Yellowstone Park** and reduced rates now in effect and the many improvements made by the Government; recounts what others say of the N. P. R's Crack Train the **"North Coast Limited;"** tells about **Irrigation** in the **Yellowstone** and **Yakima** valleys, the two largest irrigable valleys in the **Northwest,** and deals with some phases of the renowned exploration of **Lewis** and **Clark** across the continent 100 years ago. The book is descriptive, historical, wholesome, and good for pastime reading and for future reference. Suitable for office, library, school and class room, travel and vacation.

ONLY SIX CENTS—SEND FOR IT!

tion concerning the attitude of the ancient Churches of the East. Father Teknopoulos has had a hard struggle to continue his undertaking, but his zeal for promoting the cause of Christian unity has forbidden him to relinquish it. He is anxious to increase his American subscription list. The paper costs ten shillings a year, five pence a number, and is to be had by addressing the Rev. H. A. Teknopoulos, 38 Dudley Gardens, Ealing, London, W., England.

Two particularly noteworthy contributions to the Easter number of *The Youth's Companion* (March 31st) are "The Spirit of Easter," by Helen Keller, and "Easter at Jerusalem," by Prof. Theodore F. Wright, Ph.D. Helen Keller, though she is bereft of the powers of sight and hearing, possesses a clear and cheerful mental vision. In "The Spirit of Easter" she has written a joyful psalm of immortality. Professor Wright, who is American Secretary of the Palestine Exploration Fund, is exceptionally qualified to describe the scenes in Jerusalem at Eastertide, when the Holy City is crowded with pilgrims from all Christendom.

In the forthcoming number of the *Hibbert Journal*, Prof. Henry Jones writes on "The Moral Aspect of the Fiscal Question," dealing with a side of the subject which has, perhaps, not received as much attention as it deserves. Sir Oliver Lodge contributes some "Suggestions Toward the Re-interpretation of Christian Doctrine"; Canon Hensley Henson writes on "The Resurrection of Jesus Christ," and the Bishop of Ripon on "Gladstone as a Moral and Religious Personality." Other articles are: "Mr. Meyer's Theory of 'The Subliminal Self," by Mr. Andrew Lang; "The Axion of Infinity: A New Presupposition of Thought," by Prof. C. J. Keyser; "The Passing of Conviction," by Prof. W. Jethro Brown; and "North Arabia and the Bible: A Defence," by Dr. H. Winckler.

MUSIC

Editor, G. Edward Stubbs, Organist St. Agnes' Chapel, Trinity Parish, New York.

[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

In reply to a correspondent who is uncertain as to the technical meaning of "inches of wind" as applied to the pressure on organ pipes, we would say that although there is of course a pressure *per square inch* on the bellows of an organ in operation, it is not guaged in the same way as the pressure on the boiler of a steam engine.

If ten inches of wind amounted to ten pounds per square inch, our congregations would perhaps be disturbed about the time of the opening voluntary on a Sunday morning, by an explosion, followed by clouds of dust from the organ, and flying pieces of leather and sheepskin. Increase the pressure somewhat and there would be a shower of piccolos, diapasons, trumpets, flutes, etc.

When an organ stop, or rather a set of pipes, is said to be "on ten inches of wind," the pressure is equal to that required to raise a column of water ten inches above the natural level.

To ascertain what such a pressure would be, all one has to do is to blow into a curved glass tube, partly filled with water, and observe the force required to raise the fluid any given number of inches. When we reduce this pressure to pounds, or fractions of pounds, per square inch, we shall find that the result seems comparatively insignificant. The average pressure on the bellows of a church organ would not amount to more than one-sixth of a pound, and it would take more than 25 inches of wind to give a pressure of a pound per square inch.

The following table indicates the two pressures:

1 inch of water	=	.036	pounds	per	sq.	inch.
5 " " "	=	.18	"	"	"	"
10 " " "	=	.36	"	"	"	"
15 " " "	=	.54	"	"	"	"
20 " " "	=	.72	"	"	"	"
25 " " "	=	.90	"	"	"	"

It is only during the last few years that the practice of applying different wind pressures to different stops in the same organ has received due attention from builders in this country. In this respect foreign builders have been far in the lead, and although great progress has been made here, we have no organs which can compare with the *best* instruments abroad.

As far as mechanical devices, "accessories," etc., are concerned, the American builder has gone to great lengths—in fact he may be said to have lost himself in a maze, making it necessary to go home again and start out afresh.

Marvellous machinery is well enough in its way, but it does not *speak*, and that is after all the very thing we want an organ to do.

One good diapason is worth more than a ton of wires, batteries, discs, etc., and we shall have to keep our eyes turned to the East for many years to come, if we are to secure tonal results which are common enough in the older countries.

Christ Church Cathedral, Louisville, Ky., must be reckoned among the numerous places where musical affairs are not allowed to languish. Under the able direction of Mr. Ernest A. Simon, formerly of Chicago, the choir has attained a well-deserved distinction, and ranks among the best in the country.

The new organ, the specifications for

ARMY TRIALS

AN INFANTRYMAN'S LONG SIEGE.

This soldier's tale of food is interesting.

During his term of service in the 17th Infantry in Cuba and Philippines, an Ohio soldier boy contracted a disease of the stomach and bowels which all army doctors who treated him pronounced incurable, but which Grape-Nuts food alone cured:

"In October, 1899, when my enlistment expired, I was discharged from the Army at Calulute, Philippines, and returned to the States on the first available steamer that left Manila. When I got home I was a total wreck physically and my doctor put me to bed, saying he considered me the worst broken-down man of my age he ever saw, and after treating me 6 months he considered my case beyond medical aid.

"During the fall and winter of 1900 and '01 I was admitted to the Barnes Hospital in Washington, D. C., for treatment for chronic inflammation of the stomach and bowels, but after 5 months returned home as bad as ever.

"I continued taking medicine until February, 1902, when reading a newspaper one day I read about Grape-Nuts and was so impressed I sent out for a package right away.

"The result is quickly told, for I have used Grape-Nuts continually ever since with the best results, my health is so I can do a fair day's hard work, stomach and bowels are in good condition, have gained 40 pounds in weight and I feel like a new man altogether.

"I owe my present good health to Grape-Nuts beyond all doubt, for medical science was exhausted." Name given by Postum Co., Battle Creek, Mich.

Had he consulted any one of several thousand physicians we know of, they would have prescribed Grape-Nuts immediately.

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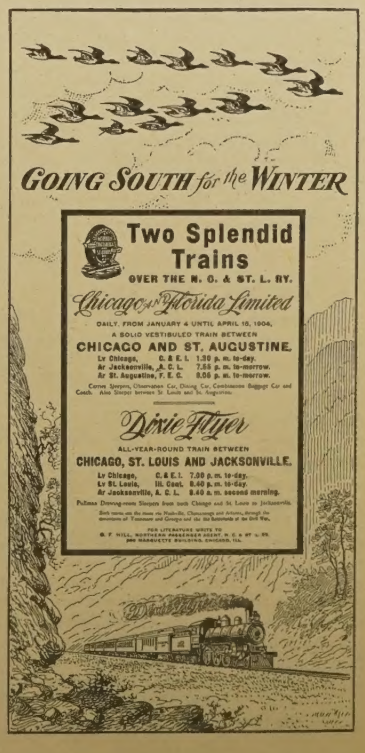
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A SOLID VESTIBULED TRAIN BETWEEN
CHICAGO AND ST. AUGUSTINE.
Dixie Flyer
ALL-YEAR-ROUND TRAIN BETWEEN
CHICAGO, ST. LOUIS AND JACKSONVILLE.

which were drawn by Mr. Simon, was formally opened in February. The instrument has four manuals, and about fifty speaking stops, and is the largest organ in the State of Kentucky.

The electric system has been used, and all the modern appliances and improvements have been taken advantage of.

A feature of the instrument is the choir room division. There are comparatively few churches in this country where special provision is made for accompanying the choir at a distance from the main body of the organ. Among them may be mentioned the Cathedral at Garden City, Long Island, where a portion of the organ is in the crypt (where the choir assembles for the "Processional"), and St. Luke's Church, Brooklyn, where a separate organ is in the choir room, operated from the main key-board.

Circumstances alter cases, but as a general rule it may be questioned whether there is any crying need for "choir room," or "processional" organs. Their construction necessarily entails extra expense. In view of the fact that we have few really first-class instruments in this country, as compared with foreign organs, is it not wise economy to have ONE large and full-toned organ in the chancel, rather than three or four "divisions" scattered about the church?

The average organ is very seldom designed with particular reference to the accompaniment of the service. When any large sum of money is given for the building of an organ of importance, it is often frittered away in fads and fancies in the way of "experimental" features.

The most notable instance of this is the organ of the Cathedral of the Incarnation, Garden City, which is very often spoken of as the "largest organ in the world."

Its cost was fabulous (greater than that of the celebrated Sydney organ), and as we do not care to draw too heavily upon the credulity of the reader, we refrain from mentioning the actual figures. Practically all that is left of this curiosity of extravagance is the chancel division. The tower organ is for the most part eaten up by mice, with the exception of the metal pipes, and the various subdivisions, supposed to be controlled by the chancel key-board, are all unplayable.

The amazement of the expectant visitor to Garden City, who perchance indulges in reminiscences of Harlem and Fribourg, we shall not attempt to describe.

The authorities of Christ Church, Louisville, are to be sincerely congratulated if they have not only the "largest organ in the State of Kentucky," but also one with ample scale, generous diapasons, plenty of headroom, and abundance of breathing space—all of which things are rarely to be found in the typical American organ.

THE NEWS FROM LHASA.

THE CURIOSITY which has always existed concerning Tibet by reason of the exclusion of foreigners, has given special interest to any addition that has been made to the world's meager knowledge of that country, particularly of Lhasa, "the forbidden city." This curiosity is now greatly enhanced by the political situation which has in it the possibility of a clash between Russia and Great Britain concerning Tibetan affairs. According to French-Russophile journals, the recent dispatch of the British expedition under Colonel Younghusband from India into the territory of Tibet, in order to demonstrate to the Dalai Lama the necessity of observing his treaty obligations, has excited continental alarm, as it takes on the form, in some minds, of a move for a British protectorate of Tibet. That Russia is alive to her own interests in this quarter is shown in an article in the January *Century* entitled "The Latest News from Lhasa." In the course of a personal narrative of his visit to Lhasa in disguise, the writer, a Japanese Buddhist priest, Ekai Kawaguchi, has this to say of Russia's overtures to Tibet:

The Dalai Lama has lately concluded a secret treaty with Russia, and an exchange of presents was made with the Czar. The emissary of the Czar was a Buriat Mongol lama, whose people have always been free to come and go, visit and make pilgrimages about Lhasa. Working through the three tutors of the Dalai Lama, he was received and treated with in 1900. Three hundred camel-loads of presents arrived from Russia in 1902, and I saw some of the new rifles which then came. Formerly the old fuse-gun was the only firearm in use in Tibet, and Tibetans high and low were astounded at the quality of these muskets, and knew no bounds in their admiration of Russian mechanical skill. As a matter of fact, the rifles in question were of American manufacture, and their range was, at the most, only five hundred metres. I saw the actual things myself at the time.

Among other gifts sent by the Czar to the Dalai Lama was a complete set of the vestments of a Bishop of the Russian-Greek Church—cloth-of-gold garments embroidered with precious stones, and a tall gold cap sewed with pearls. The Dalai Lama did not know that the Russians had a religion different from the Tibetan. He believed the Russians, like the Buriat Mongols, were all Buddhists, and the Czar a great Bodhisattva possessed of mystic powers. He was pleased with this gift of rich clothing and sometimes wore it.

THE LOFTIEST gifts, the most conspicuous position, have no other purpose than that which the lowliest powers in the obscurest corner are meant to subserve. The one distributing Spirit divides to each man severally as he will; and whether he endows him with starlike gifts, which soar above, and blaze over half the world with lustre that lives through the centuries, or whether he set him in some cottage window to send out a tiny cone of light that pierces a little way into the night for an hour or two and then is quenched—it is all one. The manifestation of the Spirit is given to every man for the same purpose—to do good with. And we have all one office and function to be discharged by each in his own fashion—namely, to give the light of the knowledge of the glory of God in the face of Christ Jesus. —*Alex. Maclaren.*

IT IS WHILE you are patiently toiling at the little tasks of life that the meaning and shape of the great whole of life dawns upon you. It is while you are resisting little temptations that you are growing stronger. —*Phillips Brooks.*

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